ABSTRACT

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ABSTRACT

In the context of rampant individual, national, and international violence, this research explores the role and the essential elements of peace education in adult education. The methodology uses Hans Georg Gadamer's philosophical hermeneutics to understand and interpret texts and events related to the study. Preliminary literature reviews identify three elements--criticality, nonviolence, and wholism--as essential to adult peace education. Three theorists--Paulo Freire, Mohandas Karamchand Gandhi, and Thich Nhat Hanh--represent the three elements respectively. Five questions explore the three theorists' ideas: how they view reality and human potential; how they view distortions of the human condition; what methods they promote for achieving peace; and what their views imply for peace education in adult education.

The Freirean critical approach suggests that peace education enhance critical citizenship education so that citizens can be inspired and equip themselves to participate responsibly in democratic life and take collective action to change problematic political and socio-economic situations. The Gandhian nonviolent approach suggests that peace education challenge many conventional political and socio-economic concepts and practices and explore nonviolent alternatives for social change and conflict resolution. Nonviolent alternatives, rooted in solid spiritual practices, include resistance and proactive constructive programs. Hanh's wholistic approach suggests that peace education enhance diverse ways of knowing: learning through emotion, meditation/ contemplation, and the unconscious. It also suggests that peace education facilitate spiritual growth through both active social engagement and contemplative spiritual

practices. The wholistic approach advocates proactive promotion of interfaith understanding through recognizing and respecting other faiths' religious claims and engaging in dialogue to understand them.

By introducing peace education in adult education graduate programs, adult educators can be prepared to include peace discussions and actions in their future practices, both in institutional or popular educational settings. Future research may develop peace education pedagogy, explore sources of funding and the possibility of influencing policies, and survey adult educators' willingness to participate in peace education and obstacles to their participation. Peace education can be a new way in which adult education can respond to the demand of current world situations.

NORTHERN ILLINOIS UNIVERSITY

AN INTERPRETIVE ANALYSIS OF SELECTED PEACE EDUCATION ACTIVISTS WITH IMPLICATIONS FOR ADULT EDUCATION

A DISSERTATION SUBMITTED TO THE GRADUATE SCHOOL

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS

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DEDICATION

To my deceased father

To my beloved mother

For your unconditional love

To my siblings and nieces and nephews

For the bonds that we share

To God

From whom I draw strength daily

To whom my ultimate gratitude flows

Had we learned to respect life

Flesh and blood and beyond,

We would not have committed

throughout history

All the horrors that diminish our spirit

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CHAPTER I

INTRODUCTION

We can view the world order rushing toward collapse with no more concern than the outcome of a horse race; we can see injustice, crime and misery in their most terrible forms all about us and, if we are not directly affected, register the emotions of a scientist studying white rats in a laboratory...In my opinion, this is a confession of complete moral and spiritual bankruptcy.[1]

Violence and Education

Humans have never lived in a perfect world. The world has always been troubled in one way or another. Often, direct violence, manmade catastrophes, such as wars, armed conflicts, avoidable epidemics, and crimes are more serious than natural disasters. Structurally caused violence, poverty, and exploitations, though less obvious, often kill as many people as wars do, only more "slowly."[2] How does education, adult education in particular, respond to these concerns so that such catastrophes can be transformed into well being and peace? The past twentieth century has been marked as an unprecedented century of human violence. During the first half of the twentieth century, human beings

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[1] George S. Count, cited in Wayne J. Urban, preface to *Dare the School Build a New Social Order?* by George S. Counts (Carbondale and Edwardsville: Southern Illinois Univ. Press, 1978), v.

[2] Johan Galtung, *Peace: Research. Education. Action: Essays in Peace Research Vol. I* (Copenhagen: Christian Ejlers, 1975), 135.

experienced two world wars. World War II alone claimed forty to fifty million lives.[3] During the Holocaust, between 1933-1945, five to six millions Jews were murdered by Nazis.[4] In the Nanking massacre during the eight-year Sino-Japanese War (1937-1945), the Japanese slaughtered 300,000 Chinese in six weeks.[5] The 1995 Rwanda genocide claimed five to eight hundred thousand lives in a hundred days.[6] In addition, civil wars and wars of independence were and are being fought in different areas around the world.

The morning of the 11th of September 2001, people in this country woke up to learn that their country had been attacked with brutality beyond measure--that commercial jets had been used as bombs to turn one of New York City's landmarks, the World Trade Center, into rubble and to destroy part of the Pentagon, and that almost three thousand innocent people had died. Subsequently, they also learned that the world had been changed drastically by this tragedy.

Retaliation was initiated by bombing Afghanistan, which headquartered the terrorist group, Al-Qaeda, who conspired in the attack. The bombing created an estimated 1.5 million refugees along the Afghanistan, Iran, and Pakistan borders.[7]

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[3] *The New Encyclopedia Britannica* (Chicago: 2005), 15th ed., s.v. "The World Wars."

[4] Emil L. Fackenheim, "Holocaust," in *A Holocaust Reader: Responses to the Nazi Extermination,* ed. Michael L. Morgan (New York: Oxford University Press, 2001), 122; *The New Encyclopedia Britannica* (Chicago: 2005), 15 th ed., s.v. "Holocaust."

[5] "Encyclopedia: Nanjing Mssacre," Nationmaster.com, 2003 http://www.nationmaster.com/encyclopedia/Nanjing-Massacre

[6] Bruce D. Jones, *Peacemaking in Rwanda: the Dynamics of Failure* (Boulder, CO: Lynne Rienner, 2001), 44; "Rwanda: How the Genocide Happened," BBC News, 1 April 2004, http://news.bbc.co.uk/1/hi/world/africa/1288230.stm

After twenty-six years of civil wars, Afghanistan has become a dirt-poor country. In addition to this situation, the bombing eliminated the governing power, the Taliban regime, which used to ban poppy growing. During this political vacuum, having exhausted other options for survival, farmers have revived poppygrowing, and now Afghanistan supplies 76% of the world's heroin.[8]

The "War on Terrorism" continued in Iraq, which was considered to have connections with terrorists and to possess weapons of mass destruction (WMD); therefore, a "preemptive strike" was deemed necessary. A three-week-long "shock and awe" bombing started on March 19, 2003 and overthrew the Hussein dictatorship, leaving Iraq, which had already endured the Gulf War and twelve years of economic sanctions, engulfed in further destruction, daily episodes of violence and danger. Iraq has been turned into another Israeli and Palestinian conflict zone, another maneuver base for terrorism, which the U.S. government claims to fight. The UNHCR estimates that within Iraq approximately 1.9 million people have been displaced, and around 2 million have

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[7] United Nation High Commission of Refugees (UNHCR), "Return to Afghanistan," 1 November 2004, http://www.unhcr.ch/cgi-bin/texis/vtx/afghan; "Kabul Press Briefing: 26 September 2004," UNHCR, http://www.unhcr.ch/cgi-bin/texis/vtx. UNHCR's report also shows that more than 3.5 million Afghan refugees have returned home since early 2002 taking advantage of the absence of Taliban to return home. Around 1.7 million refugees were displaced by earlier events. Some may argue the returning of refugees is an achievement of the U.S. bombing; however, first, this was never an intention of the U.S. Second, if help is the intention, there are peaceful ways to help a society to change from within.

[8] "Fragile Democracy," reported by Tom Bearden, *News Hour with Jim Lehrer*, PBS, 5 August 2004, http://www.pbs.org/newshour/bb/asia/july-dec04/afghan_8-5.html; Ron Moreau and Sami Yousafzai, "A Havest of Treachery," *Newsweek*, 9 January 2006, 32-35; Owais Tohid, "Bumper Year for Afghan Poppies," *Christian Science Monitor*, 24 July 2003, http://www.csmonitor.com/2003/0724/p06s01-wosc.htm; *Christian Science Monitor* reports that Taliban clerics also encourage farmers to grow poppies, which they outlawed in 2000, as a strategy to combat America and other western countries, and Al Qaeda operatives help drug trafficking.

fled to neighboring countries.[9] The UK-based Iraq Body Count, which accumulates deaths reported in media or tallied by official bodies, hospitals, morgues, and NGOs, reports that Iraqi civilian casualties from May 2003 to October 2007 range from a minimum of 75,971 to a maximum of 82,776.[10] As of 15 October 2007, more than 3,829 American soldiers and civilians have been killed, more than 28,171 wounded.[11]

Other examples of ethnic conflicts in Africa have been as grim as the Iraq War, only with limited media coverage. In Darfur, Sudan a conflict that erupted in early 2003 has displaced close to two million people within Darfur. Close to two hundred thousand Sudanese have fled across the border to the neighboring country, Chad, and hundreds of thousands have been reported killed, raped, or forced from their homes.[12] In recent years, many other regions of Africa have also been involved in wars and internal or external conflicts. The "Conflicts in Africa" website argues that if such a scale of destruction and fighting had occurred in Europe, with seven or more countries directly involved in the war between the Democratic Republic of Congo and Sierra Leone, and with nine and half million refugees as well as hundreds of thousands of casualties involved in the war in

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[9] The UNHCR, "The Iraq situation," 2007, http://www.unhcr.org/iraq.html

[10] When there were discrepancies in media reports, minimum and maximum were indicated. However, these numbers did not include death tolls of Hussein regime's soldiers, insurgents, and deaths in incidents that were not reported in media. Iraq Body Count, "Documented Civilian Death from Violence," http://www.iraqbodycount.org/database/

[11] Margaret Griffis, ed. "Casualties in Iraq: The Human Cost of Occupation," http://www.antiwar.com/casualties/; "Forces: U.S. & Coalition/Casualties, *CNN.com,* special report, http://www.cnn.com/SPECIALS/2003/iraq/forces/casualties/

[12] UNHCR, "Chad/Dafur Emergency," 2007, http://www.unhcr.org/cgi-bin/texis/vtx/chad?page=intro; "Q & A: Sudan's Dafur Conflict," BBC News, 18 October 2004, http://news.bbc.co.uk/go/pr/fr/-/1/hi/world/africa/3496731.stm

Ethiopia/Eritrea, people would have called it World War III.[13] Africa remains the continent that suffers the most complications of chronic military conflicts, famines, and AIDS pandemics.

Structural violence, poverty, and exploitation have been continuing to plague, marginalize, and even kill people around the world. It has become a cliché and has been cited in various media that "the richest 20 percent of the world's population consumes 85 percent of all goods and services. The poorest 20 percent of the world's population consumes 1 percent of all goods and services."[14] Nearly half of the world's populations, three billion people, are poor.[15] "[E]ight million" people die each year of poverty, more than twenty thousand people each day; they simply are too poor to survive.[16] Approximately eight hundred million people do not have access to adequate food and nutrition; among them, two hundred million are children.[17] Even in the U.S., one of the richest countries in the world, "1 in 10 households live with hunger. In those homes, 36 million people, including 12 million children, are forced to skip meals or eat less to make ends meet."[18]

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[13] Anup Shah, "Conflicts in Africa," 1 May 2004, accessed on 1 November 2004, http://www.globalissue.org/Geopolitics/Africa/Intro.asp

[14] Gerard T. Straub, *When Did I See You Hungry?* (Cincinnati, Ohio: St. Anthony Messenger Press, 2002), 43.

[15] The World Bank, "Poverty Analysis," 2007, http://go.worldbank.org/K7LWQUT9L0

[16] Jeffery D. Sachs, *The End of Poverty: Economic Possibilities for Our Time* (New York: Penguin, 2005), 1.

[17] Straub, 33.

[18] Ibid., 35.

The list of conflicts and sufferings can go on and on and applies to other areas around the world. However, this is only a macro view of violence and suffering. On a micro level, violence penetrates every segment of our lives, from domestic violence, child abuse, hate crimes, and sexual assaults to homicide, and from home to public places. The extent of direct and structural violence and the suffering they cause in modern society poses a series of important questions to us: Why are such violence and suffering escalating? How can they be reduced or transformed? A long-term solution to many issues inevitably leads to education. Through alternative thinking, research, education, and action, peace thinkers or activists try to turn around political and social currents that lead to violence and injustice.

Over three hundred peace study programs have been established in university graduate programs,[19] and during the recent two decades peace courses have been gradually introduced into some elementary, high school, or college classrooms. In adult education, however, a review of major adult education publications and graduate programs shows a limited number of articles about peace and no peace courses in graduate programs. The following journals and magazines were reviewed: *Adult Education Journal* 1943-1950, *Adult Education Bulletin* 1947-1950, *Adult Education* 1950-1983, *Adult Leadership* 1952-1977, *Adult Education Quarterly* 1983-March 2005, *Adult Learning* 1989-2002, *Adult Literacy and Basic Education* 1978-1990, *Adults Learning, 1994-2004*, and *Convergence* 1980-Fall 2007. The review was conducted first by browsing the table of contents of each issue of the reviewed publications for titles either directly or only

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[19] Roger W. Axford, "Adult Education Guide to Peace Education Resources," *Adult Learning* 3 (1991 September) : 10; Phyllis Cunningham, "What's the Role of Adult Educators?," *Adult Learning*, 3 (1991, September): 16.

broadly related to concepts of peace. If the titles contained words like "peace," "war," and "violence," the article was classified as directly related to peace. If the title referred to broader peace issues, such as social justice, gender equality, and racial, economic, and environmental justice, the article was classified as only broadly related to peace. When the titles did not clearly define the content of the article, reading the abstract and article was necessary. Only the directly related types of articles are included in the classification of articles about peace. (See Appendix A.)

Good preliminary discussion has been generated in the limited coverage of peace education in these publications. Published during and after World War II, *Adult Education Journal* and *Adult Education Bulletin* had eighteen and four articles on peace, respectively. After World War II, *Adult Education*, *Adult Leadership*, *Adult Literacy and Basic Education*, and *Adult Education Quarterly* include no single article directly addressing the issue of peace. *Convergence* had fourteen articles from 1980 to 2007, concentrated in the first 1989 issue. *Adult Learning* in 1991 dedicated seven articles to the topic of peace education in response to the outbreak of the Gulf War. In 2003, the English publication *Adults Learning* had two articles discussing peace in response to the outbreak of the Iraq war. This is about how much peace coverage there is in these major adult education publications. Reviewing these journals, one clearly sees a reactive pattern. In response to wars, the journals publish peace articles, but this discourse does not continue. However, peace education should be long-term and proactive.

A review of three major adult education graduate programs at the University of Georgia, Pennsylvania State University, and the University of Wyoming shows that none of these institutions offers peace education courses, although there are a few courses,

such as Adult Education in Social Context, Multicultural Issues in Adult Education, and Critical Perspectives on Adult Education, which focus on critically examining social, political, and economic structures that are linked to social injustice.[20] (See Appendix B.) Adult education graduate programs reinforce current adult educators and incubate future educators. If peace courses are not offered to them, they will find it difficult to naturally incorporate peace issues into their practices. Therefore, adult education graduate programs should be one of the starting points to initiate peace education.

In this study, peace refers not only to the absence of physical and structural violence but also to the presence of social justice, that is, equal rights and resources to sustain people's lives and develop their human potentials. Peace education examines and dialogues peace issues, including human rights, political and socio-economic justice, environmental preservation, and spirituality, looks for nonviolent alternatives that may help develop cultures of peace, and encourages active participation in these issues. By analyzing what peace entails and how we can achieve it, peace education aims at providing conditions in which both personal and collective life can thrive and be meaningful. It works in the hope that through long-term endeavor, human existence can reach a level in which altruistic concern and civility define our public and private, political, socio-economic and spiritual life.

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[20] This review examined course lists and descriptions posted on the adult education program website of the three institutions in Spring 2003 and 2005 and Fall 2007.

Statement of the Problem

Although peace courses have been introduced into elementary, secondary, and college classrooms, they have not been included in adult education graduate programs. This is surprising given the commitment of the field to social justice and democracy. Because adults, the clientele of adult education, make decisions that inevitably influence families, schools, and the social and world order, they, too, need peace education. But a scan of literature and a review of curricula show an absence of access to peace literature. In addition, because peace literature is huge, interdisciplinary, and diffuse, it is difficult for a specific field, such as adult education, to relate to it and to organize it into manageable curricula.[21]

Research Purpose

The purpose of this study was to explore the thoughts and actions of three historical figures--Paulo Freire, Mohandas Karamchand Gandhi, and Thich Nhat Hanh--to identify how they understand peace action in the world. A review of their selected writings was conducted to discover how their ideas may be incorporated into adult education. By organizing their ideas to make them more accessible and applicable to the theory, research, and practice of adult education, this study may enrich the repertoire of adult educators.

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[21] Wilma Miranda, personal conversation with author, 28 November 2007.

Research Questions

The reading of each activist was conducted to answer the following questions:

a. How does each activist understand and interpret reality and human potential?
b. How does each activist understand the distortion and alienation of human lives?
c. What methods does he use to achieve peace?
d. What are the meanings of each activist's understanding and interpretation for the world?
e. What are the implications for peace education?

Method

A preliminary review of literature was conducted to identify central themes in the work of each activist. Three essential elements, criticality, nonviolence, and wholism were identified as consistent themes. In order to see the core of these three elements, I chose one activist or actor in the world representative of each element. Paulo Freire exemplifies the critical element. I chose Mahatma Gandhi, the father of the modern nonviolent movement, to shed light on the nonviolent element. Vietnamese Zen monk Thich Naht Hanh anchors the discussion of the wholistic or the radical connectionist element. Their selection resulted from their interaction with significant themes in adult education. From studying Paulo Freire, a key figure in the adult education curriculum,

has emerged my strong commitment to a critical and democratic mode of education, a criticality indispensable to both social and individual independence; my exploration of peace literature revealed that peace writers and activists consistently refer to Gandhi as a model of action, which made me ponder on the relationship between peace action and nonviolence and realize that to a certain degree they are synonymous; and growing up in a Taiwanese cultural environment where Buddhist ideas and beliefs are more or less a natural part of life showed me that Buddhism was a rich source of practical strategies for enacting peace. Accidentally encountering Hanh's writing and encouraged by Professor Wilma Miranda, I explored him further. His writing appeared to me characteristically wholistic and reminded me that the wholistic view is crucial to transcending differences and private and local interests.

To understand the critical, nonviolent, and wholistic ideas of these three thinkers, I studied primary sources, such as major writings, journals, public speeches, interviews, and letters; and secondary sources, such as important biographies, critical books and articles, films, documentaries, and media reports.

I coded quotes under each author or major concepts, and I explored the texts to identify recurring ideas. I coded these ideas as concepts or themes, such as conscientization, nonviolence, and spirituality, and then transported the preliminary coding into a qualitative research computer program, Nvivo, for further coding of subcategories. Nvivo manages data by collating quotes under selected concepts. Then I grouped these subcategories under higher levels of concepts. For instance, under the concept of violence, I had more than twenty basic categories; then I grouped them into a tree of five or six categories of higher concepts, such as forms of violence, causes of

violence, and so on. For instance, under forms of violence, I had two major subtopics, direct and structural violence.

I then printed the results for further analysis and a more comprehensive understanding of certain concepts. I analyzed each quote to identify the nature, the scope, and the meaning of a specific concept in its relationship to the author's works. When a change of coding was necessary, I did it in the margin and did not go back to transfer it into Nvivo, because I found it easier to work with a hard copy. For example, under structural violence, I listed the definition, the nature, and the forms of structural violence as subcategories in the margin. (See Appendix C for coding samples.) I continued to analyze throughout the process of writing and revising, a typical process of the hermeneutic circle, the "oscillating movement" between the parts and the whole of texts in the process of understanding and interpretation.[22] I did not code all notes into the Nvivo program. I printed out later materials, such as those on the 9/11 tragedy, and coded them in the margin. Nvivo has more functions than what I used. For instance, it can combine different files and create a model from analyses. I used it only for data management: coding and printing out coding reports under separate files.

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[22] Hans-Georg Gadamer, *Truth and Method*, 1st ed. (New York: Seabury, 1975),168.

Theoretical Background: The Philosophical Hermeneutics of Hans-Georg Gadamer

This research was conducted through an examination of literary sources, interpreted through the theoretical foundation of Hermeneutics. Hermeneutics is the theory and art of understanding and interpreting texts, [23] which makes it a legitimate choice for the understanding and interpretation of data. Furthermore, the attempt to understand the reality of the life world through literary texts entails methods that illuminate the essence of content. Hans-Georg Gadamer's (1900-2002) philosophical position sheds light on my understanding of hermeneutics. His philosophical hermeneutics moves beyond methodological operation to an ontological meaning of hermeneutics itself and to the numerous subjects that it seeks to interpret and understand, including humans and their society. In his later life, Gadamer's emphasis on racial reconciliation and sharing resources of the world indicate his concern for world peace.[24]

As a theory of understanding and interpretation, Gadamerian hermeneutics includes intertwined concepts closely connected in their actual operation: understanding,

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[23] Friedrich Schleiermacher, *Hermeneutics and Criticism and Other Writings,* translated by Andrew Bowie (Cambridge: Cambridge University Press, 1998), 5. See also Martin Heidegger, *Being and Time,* translated by John Macquarrie and Edward Robinson (New York: Harper & Row, 1962); Gadamer, *Truth and Method*; Richard E. Palmer, *The Encyclopedia of Philosophy: Supplement,* edited by Donald M. Borchert (New York: Simon & Schuster Macmillan, 1996), s.v. "Hermeneutic Philosophy"; G. B. Madison, *The Hermeneutics of Postmodernity* (Bloomington and Indianapolis: Indiana University Press, 1988); Herbert Kohl & Eric Kohl, *From Archetype to Zeitgeist: Powerful Ideas for Powerful Thinking* (Boston: Little, Brown, 1992), 30; L. Zhang, *The Tao and the Logos: Literary Hermeneutics, East and West* (Durham: Duke University Press, 1992); Theodore Kiesiel, *The Encyclopedia of Philosophy: Supplement,* edited by Donald M. Borchert (New York: Simon & Schuster Macmillan, 1996), s.v. "Hermeneutical Phenomenology."

[24] Hans-Georg Gadamer, *Reason in the Age of Science,* translated by Frederick G. Lawrence (Cambridge, MA: MIT Press., 1981), 80-87, 150; see also Wei-Ping He, *Kao Da Ma* [Hans-Georg Gadamer] (Taipei: Sheng-Chi, 2002), 221.

interpretation, historicality, linguisticality, the hermeneutic circle, and Gadamerian dialectic. The following first gives concise definitions of these core concepts based on Gadamer's ideas and second, explains each of them in greater detail.

Concise Definitions

Understanding

Through the participation of the one who understands and what is understood and through "the fusion of the horizons"[25] of the reader and the text, the person who understands enters into a new state of "intellectual freedom" that allows further intellectual processes, such as interpreting, seeing connections, and drawing conclusions.[26]

Interpretation

As a twin or a partner of understanding, interpretation is an "explicit form of understanding."[27] The meaning-making of interpretation is grounded on what is understood.

Historicality

The history and tradition we live in hands down to us specific assumptions, norms, and values, and we, in turn, use those assumptions and norms to understand and interpret our experience.

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[25] Gadamer, *Truth and Method*, 1st ed., 273.

[26] Ibid., 231.

[27] Ibid., 274.

Linguisticality

We experience and express our relation to the world through our thinking via languages that are historically conditioned, so our understandings and interpretations are thus influenced and prejudiced.[28]

Hermeneutic circle

It describes the "oscillating movement" between the parts and the whole of texts in the process of understanding and interpretation.[29]

Gadamerian Dialectic

As an art of conducting conversation, Gadamer's dialectic stresses the dynamism between the question and answer in order to see unity and to work out "the common meaning."[30]

Understanding

Understanding is a natural part of our lives.[31] We consciously or unconsciously "understand" in order to make judgments and decisions, even just to follow our daily routines that do not necessarily take serious thinking. Understanding becomes a special task when what we thought is understood is not in harmony or when misunderstanding or

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[28] Ibid., 238; Joel C. Weinsheimer, *Gadamer's Hermeneutics: A Reading of Truth and Method* (New Haven: Yale University Press, 1985), 247.

[29] Gadamer, *Truth and Method*, 1st ed, 168.

[30] Ibid., 326.

[31] Ibid., 158.

unintelligibility arises.[32] Martin Heidegger, Gadamer, and Paul Ricoeur all look at "understanding" from an ontological perspective and maintain that "understanding" is not a "methodological technique" or "a mode of knowing," but "a way of being."[33] It is "the original character of the being of human life itself,"[34] a "part of our primordial being-in-the-world" and "what we are," as Alan How paraphrases Heidegger.[35]

Gadamer describes understanding as the "fusion of horizons" between the horizon (vision) of the text and that of the reader.[36] In discussion of Husserl's idea of "horizon," Gadamer states, "A horizon is not a rigid frontier, but something that moves with one and invites one to advance further."[37] He explains that these horizons are constructed by pre-structures, results of the continuous and accumulative interaction of experiences and tradition. The Chinese Gadamerian scholar Wei-Ping He points out that fusion of horizons presupposes differences. Without differences, there is no need for the fusion of visions. In "the fusion of horizons," it is through the recognition of the paradox and conflicts that the two visions dissolve the paradox and move beyond the differences.[38]

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[32] Ibid, 158-159.

[33] Paul Ricoeur, *Hermeneutics and the Human Sciences* (Cambridge: Cambridge University Press, 1981), 44.

[34] Gadamer, *Truth and Method*, 1st ed., 230; see also Ricoeur, *Hermeneutics*, 62.

[35] Martin Heidegger, cited in *The Habermas-Gadamer Debate and the Nature of the Social: Back to Bedrock* by Alan How (Brookfield, VA, Avebury, 1995), 9.

[36] Gadamer, *Truth and Method*, 1st ed., 273.

[37] Ibid, 217.

[38] He, 140.

In delineating the relationship between the one who understands and the understood, Gadamer highlights the thing to be understood, for instance, texts, forever taken as a subject, a Thou or you, not as an object or "he," as it is in a traditional scientific "knowing" relationship. Understanding is to establish the dialogic relationship with the 'you,' the text, to meet, to converse, and to familiarize. Understanding is not only the understanding of "mine," but also the understanding of "you."[39] What we understood is not decided either by text or by the reader, but by the unification of both. Understanding, therefore, is not only an activity of pointing-to/at but also an act of participation--the common participation of the one who understands and the understood, the interpreter and the interpreted.[40]

When a person "understands" a text, his understanding has moved towards a meaning; subsequently, the accomplished understanding allows him to enter into a new state of "intellectual freedom," and to interpret, see connections, and draw conclusions about a text.[41] The barrier of reason and understanding is "to be overcome by feeling, an immediate, sympathetic and connatural understanding."[42] In Wilhelm Dilthey's words, "We explain [understanding] by means of purely intellectual processes, but we understand by means of the combined activity of all the mental powers in

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[39] Gadamer, *Truth and Method*, 1st ed.

[40] He, 143.

[41] Gadamer, *Truth and Method*, 1st ed., 231.

[42] Ibid, 168.

apprehending."[43] Gadamer says beautifully, "Hermeneutics is an art and not a mechanical process. Thus it brings its work, understanding, to completion like a work of art."[44]

Interpretation

The German word *verstehen* itself actually embodies the connotation of understanding and interpretation.[45] Both Heidegger and Gadamer see understanding and interpretation from an ontological perspective as "a way of being,"[46] and "the basic structure of our experience of life."[47] For Heidegger, understanding is "Dasein's potentiality-for-Being," the possibility of our existence, and interpretation is the development of understanding, on which all interpretation is grounded.[48] From a different angle, Gadamer points out that interpretation is not an additional act subsequent to understanding, but "understanding is always an interpretation."[49] When we are hearing/listening to something and extracting meanings *from* other things, Gadamer writes, "we are

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[43] Wilhelm Dilthey, *Gesammelte Schriften*, 14 (Stuttgart, B. G. Teubner, 1958), cited in *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidgger, and Gadamer* by Richard E. Palmer (Evanston, IL: Northwestern University Press), 115.

[44] Gadamer, *Truth and Method* 1st ed., 168.

[45] *The Cambridge Dictionary of Philosophy*, 2nd ed., Vol. 1 (Cambridge, UK: Cambridge University Press, 1999), s.v. "hermeneutics."

[46] Ricoeur, *Hermeneutics and the Human Sciences,* 44.

[47] Hans-Georg Gadamer, "The Hermeneutics of Suspicion," in *Hermeneutics: Questions and Prospects*, eds. Gary Shapiro and Alan Sica (Amherst: University of Massachusetts Press, 1984), 54-65, 58.

[48] Heidegger, 184, 188, 210.

[49] Gadamer, *Truth and Method*, 274.

interpreting[, even] in seeing, hearing, receiving."[50] Hence "interpretation is the explicit form of understanding."[51] Similarly, Friedrich Schleiermacher sees understanding and interpretation as "the outer and inner word" intimately woven together. He contends that a problem of interpretation is a problem of understanding.[52] Based on Gadamer's view, Wei-Ping He explains that in ontological hermeneutics, an interpretation does not aim at duplicating the original meaning of the text, but at emphasizing the meaning that a text has to the reader or interpreter and at recognizing that the interpreter himself is a product of history and is bound by the tradition that he inherits and lives in. Time distance, for Gadamer, is one of the foundations of interpretation. As time goes by, time distance breaks the original relationship of the text with the author, and the text gains its autonomy and independency and therefore forms a new linguistic and situational relationship with the reader, which in turn opens up a space and freedom for the understanding of meaning. From this perspective, the meaning of the text remains forever open and undecided. Time distance creates difference; fusion of horizons is therefore needed.[53]

One may ask, where would the understanding of "understanding" and "interpretation" lead us? Even though we do not particularly investigate "understanding" and "interpretation," the understanding and interpretation proceed. It seems that emphasizing what we understand helps us go farther than emphasizing how we understand. At first

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[50] Gadamer, "The Hermeneutics of Suspicion," 59.

[51] Gadamer, *Truth and Method*, 274.

[52] Friedrich Schleiermacher, *Samtliche Werke*, III, Part 3, 384, quoted in Hance-Georg Gadamer, *Truth and Method*, 2nd ed. (New York: Crossroad, 1989), 184.

[53] He, 144-145.

glance, methodological hermeneutics tries to help us arrive at more "correct" understanding and more valid interpretation, which may seem to get us farther than ontological hermeneutics. Ontological hermeneutics, which focuses on investigating what understanding and interpretation really are, seems to get us nowhere. However, it is through the investigation of what understanding and interpretation really involve that Hermeneutics breaks through the limitation of its methodological or epistemological bearings, reaches new territory with its newly gained freedom, and becomes a philosophy itself. Hermeneutics subsequently extends its antennae to the realm of practical philosophy.

Historicality

In order to describe the historical character of understanding and interpretation, Gadamer coins the term "effective historical consciousness" to depict the influence of our history and tradition on our understanding.[54] Simply put, we all are situated in a history and tradition, which influence us in such a way that they pass down to us specific "assumptions, standards, expectations and aspirations"; in turn we bring them to understand the texts, art works, historical events, practices, and social conflicts also produced under the influence of history and tradition.[55] As Stephen J. Casey writes, "the

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[54] Hans-Georg Gadamer, *Truth and Method* 2nd ed. (New York: Crossroad, 1989), 268, 305, 310 .

[55] Georgia Warnke, "Hermeneutics, Tradition, and the Standpoint of Women," in *Hermeneutics and Truth,* ed. Rice R. Wachterhauser (Evanston, IL: Northwestern University Press, 1994), 208.

sociology of knowledge has taught us that we create the social reality about us. This social reality filters our knowledge and thereby creates a context for our future actions."[56]

It is important for authors who engage in hermeneutic research to be aware of the presence of already structured understanding, know the nature of our knowledge, and know that "When we interpret something we do not escape from our tradition to a place where disinterested objectivity reigns, but rather we interpret what we have already 'understood.'"[57] This is also how Ricoeur explains the effective historical consciousness: "the reflective consciousness of this methodology [hermeneutics]," "the consciousness of being exposed to history and to its acting in such a way that this action upon us cannot be objectified."[58]

Because of "the circularity" of understanding and interpretation, "every part presupposes the others," there is no real "starting point" for understanding or for interpretation, and therefore there is no "presuppositionless" understanding and interpretation.[59] Furthermore, we always understand from within our own horizon by constant reference to our experiences[60] and stand on a certain vantage point to construct a system of language and symbols to explain and interpret texts or phenomena.[61]

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[56] Stephen J. Casey, "Defining Violence" *Thought: A Review of Culture and Idea* 56 (1981): 11

[57] How, 9.

[58] Ricoeur, *Hermeneutics*, 61.

[59] Richard E. Palmer, *Hermeneutics*, 120-121; Heidegger, *Being and Time*, 191.

[60] Heidegger, *Being and Time*, 191.

[61] Lin An Wu, *Methodology of Human Science: Tracing Hermeneutical Ontology* (Hsin-Dien, Taiwan: Du-Tse, 2003), 8.

Therefore, there can be no "nonpositional" understanding and interpretation of anything either.[62]

Linguisticality

Language has always been regarded as the most important medium in hermeneutics. It is not only particularly important to Gadamer but also important for modern interpretation in general. Ricoeur regards language, especially written language, as "the first 'locality'" of hermeneutics.[63] Dilthey maintains, "Only in language does human inner life find its complete, exhaustive, and objectively understandable expression."[64] Taking an ontological path, Heidegger sees language as "the house of being,"[65] containing our living experiences, while Gadamer sees language as "a central point where 'I' and world meet."[66] Language definitely has taken up its primacy in hermeneutics.

Gadamer regards man's relation to the world to be linguistic, hence intelligible.[67] He points out the intimate relation between language and our thinking: "Language is so uncannily near to our thinking and when it functions it is so little an object that it seems

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[62] Richard E. Palmer, *Hermeneutics*, 121.

[63] Ricoeur, *Hermeneutics*, 44.

[64] Wilhelm Dilthey, *Hermeneutics and the Study of History* (Princeton: Princeton University Press, 1996), 237.

[65] Martin Heidegger, "Letter on 'Humanism'," Frank A. Capuzzi, trans., in *Pathmarks*, ed. William McNeill (Cambridge: Cambridge University Press, 1998). 239.

[66] Gadamer, *Truth and Method*, 431.

[67] Ibid., 433.

to conceal its own being from us."[68] Interpreting Gadamer, Joel C. Weinsheimer explains that hermeneutic interpreters are aware that the words and concepts that they use are historically conditioned and thus they prejudice their interpretations. Hence, interpreters do not accept or assume the validity and verity of the words and concepts without enquiring into their origin and history. In addition to being aware of language as a "locus of history, tradition, [and] prejudice," interpreters also need to be aware of the factors that influence thoughts before "conscious reflection" and of the fact that the awareness of "being conditioned" does not take away "the conditionedness."[69] Understanding, interpreting, and the bearing of historicality and linguisticality are not four distinctive elements but intimately interplay in our act of understanding and interpretation.

The Hermeneutical Circle

One of the overarching, characteristic concepts and methods shared by all hermeneuticists is the idea of a hermeneutical circle that depicts understanding as "a circular movement between the parts and the whole of texts."[70] The researcher interprets the whole through an iterative process based on an understanding of its parts within the

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[68] Ibid, 340.

[69] Cited in Weinsheimer, 247.

[70] Theodore Kisiel, "Scientific Discovery: Logical, Psychological, or Hermeneutical?," in *Explorations in Phenomenology: Papers of the Society for Phenomenology and Existential Philosophy*, eds. David C. Carr and Edward S. Casey (The Hague, Martinus Nijhoff, 1973), 276

context of the whole.[71] Palmer explains thoroughly the dynamism of the hermeneutic circle based on Schleiermacher's view:

> Understanding is a basically referential operation; we understand something by comparing it to something we already know. What we understand forms itself into systematic unities, or circles made up of parts. The circle as a whole defines the individual part, and the parts together form the circle. A whole sentence, for instance, is a unity. We understand the meaning of an individual word by seeing it in reference to the whole of the sentence; and reciprocally, the sentence's meaning as a whole is dependent on the meaning of individual words. By extension, an individual concept derives its meaning from a context or horizon within which it stands; yet the horizon is made up of the very elements to which it gives meaning. By dialectical interaction between the whole and the part, each gives the other meaning; understanding is circular, then. Because within this "circle" the meaning comes to stand, we call this "hermeneutic circle."[72]

In the dialectical dynamism of understanding, a repeated "oscillating movement" from "the whole to the parts, and vice versa," the cycle constantly expands, because "the concept of the whole is relative." When the context of "the whole" is enlarged, "the understanding of the individual element is affected."[73]

But the idea of the hermeneutic circle is a "logically circular argument."[74] If we need to understand the parts in the context of the whole, yet the understanding of the whole is dependent on the understanding of the parts, then what can we really understand? It would be like the question of the chicken and the egg, which comes first, and we would never come out of that circle. In response to this difficulty, Palmer points out, "Logic cannot fully account for the workings of understanding."[75] The intuition leaps over the

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[71] Ibid.

[72] Palmer, *Hermeneutics*, 87.

[73] Gadamer, *Truth and Method*, 1st ed., 168, 167.

[74] Palmer, *Hermeneutics*, 87; see also Gadamer, *Truth and Method*, 1st ed., 167, 259.

barrier of reason, understands the whole and parts at the same time, and dissolves the contradiction of the hermeneutic circle.[76] Therefore, both Schleiermacher and Gadamer relate the process of understanding to the creative process of art.[77]

Gadamerian Dialetic

The Greek word *dialegein* means "to argue" or "to converse." It was "an art of conversation"[78] and also an art of refutation. From the outset, its inventor, Zeno, injected a contradictory twist into his dialectic, the way in which he argued with his rivals. He is noted for building his paradoxical arguments on what his rivals conceded and then deducing contradictory consequences to refute his adversaries.[79] Throughout history, Socrates, Plato, Aristotle, Kant, Hegel, and Marxists among others have applied and elaborated dialectics differently. Dialectic has been most commonly used throughout history as a method of seeking and arriving at truth by reasoning.[80] *The Cambridge Dictionary of Philosophy* defines dialectics as "an argumentative exchange involving contradiction" or a technique or method related to such contradictory exchange.[81]

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[75] Palmer, *Hermeneutics*, 87

[76] He, 110.

[77] Gadamer, *Truth and Method* 1st ed., 168.

[78] Robert Smith, "Dialectics," in *The Cambridge Dictionary of Philosophy*, 2nd ed. s.v. "Dialetics."

[79] Ibid.

[80] Roland Hall, "Dialectic," *The Encyclopedia of Philosophy*, ed. Paul Edwards (New York: Macmillian & Free, 1967), s.v. "Dialectic."

[81] Robert Smith, "Dialectics," 232.

Gadamer's question and answer approach integrates many thinkers' dialetics, including Plato's dialogical dialetic, Kierkegaard's existential dialetic, Schleiermacher's dialetic, Hegelian dialetic, and English historian Collingwood's logic of question and answer.[82] Gadamer defines the art of dialectic as "the art of questioning and of seeking truth."[83] The art of questioning is continually "asking questions," "thinking" and "conducting a real conversation."[84] In contrast to Marxist contradictory dialectic, Gadamerian dialectic emphasizes dialogue and synthesis. "Dialectic as the art of conducting a conversation is also the art of seeing things in the unity of an aspect...i.e. it is the art of the formation of concepts as the working out of the common meaning."[85]

Gadamer regards the question as a hermeneutical priority. A question opens up the being of the object in question. "To ask a question means to bring [something] into the open." "The openness" signifies the "undetermined" nature of the answer, the "state of indeterminacy," and the acknowledgement of the opportunity for balance between pro and con, positive and negative judgment.[86] All true questions share this "openness," yet the "openness" "is limited by the horizon of the question."[87] The continuous alternation of questions and answers merges in the action of understanding. Dialectic proceeds by way of question and answer, or "by way of the development of knowledge through the

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[82] He, 68-81.

[83] Gadamer, *Truth and Method*, 1st ed., 330.

[84] Ibid.

[85] Ibid, 331.

[86] Ibid, 326, 327.

[87] Ibid., 327.

question."[88] For Gadamer, "Knowledge always means, precisely, looking at opposites," and "Knowledge is dialectical from the ground up."[89] Wei-Pin He points out that Gadamer's dialectic of question and answer deepens the theoretical and logical foundation of philosophical hermeneutics.[90]

From my understanding of Gadamerian hermeneutics, I perceive a hermeneutic study as a study that applies certain hermeneutic principles when things are not clearly understood or in dispute. Gadamerian hermeneutics is not a method to be followed step-by-step to derive a "correct" interpretation. It is a philosophy that prepared me to recognize that my understanding and interpretation of the texts are conditioned by my linguistic and cultural background. The same applies to authors of texts. Using Gadamerian hermeneutics, I became more humble, careful, and less judgmental in my reading and understanding of texts.

An example of my linguistic conditioning comes from reading Gadamer's highly abstract work in English and reading We-Ping He's commentary on Gadamer in Chinese. These experiences reemphasized that reading philosophical works in English is much harder for me than reading them in my native Chinese. An unusual word order, even of ordinary words, can obscure the meaning of an English sentence. By focusing on the syntax and on the meaning of each word, I carefully made sure that I understood the meaning of the sentence. Thus, by interacting with the parts and the whole of the texts, I

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[88] Ibid., 326.

[89] Ibid, 328.

[90] He, 188.

continuously posed critical questions to the texts to achieve a fuller understanding of them.

A salient example of the author's and the reader's different cultural conditioning comes from my reading Gandhi. Willing to risk his life to abolish untouchability, Gandhi supported the caste system, an unintelligible paradox to me as a twentieth-century non-Indian. But from other sources I learned that many Indians do not perceive castes as a discriminatory system but a social affiliation to which they feel they belong. Recognizing Gandhi's unavoidable conditioning by his cultural environment, I tried to understand that the caste system is a social structure rooted in the centuries of tradition in which Gandhi grew up and which affected him.

My concept of peace as the transformation of violence and injustice and the attainment of spiritual freedom and fulfillment is also influenced by my own historical and cultural background and by reading and understanding the three theorists, Freire, Gandhi, and Hanh. First, the historical background that I live in, the twentieth and twenty-first century, means that the mass media can bring human suffering around the world into the living room; I therefore ask, "What is the problem?" In reading Cunningham's article challenging adult educators to play a role in peace education, I realized that the issues related to this suffering are peace issues. Reading Freire, Gandhi, and Hanh, each coming from his unique historical background, the prevalent poverty and inequality in early twentieth century Brazil, India's plight under British colonialism, and the Vietnam War, I was aware that much of what Freire, Gandhi, and Hanh said, I never thought of. But in reading them, my understanding of peace was clarified and expanded. The other part of my background is related to my cultural environment and my religious affiliation.

Growing up in Taiwanese culture, I have admired the Buddhist teaching of compassion (nonviolence) and its commitment to transforming human suffering. Becoming a Catholic when I was an adult, I share the religious heritage that influenced Freire. His idea of the vocation of humanization resonates in me as an overarching framework/meaning of our lives.[91] Clearly, "the fusion of horizons" between those of the theorists and mine creates a peace construct that includes political and social justice, nonviolence, and spiritual freedom. "The fusion of horizons" gives me "new intellectual freedom" that allows me to see the connections among the three theorists and their implications for understanding human existence.[92] (See figure 1.)

Amazed and appalled by the depth of violence in human history and in our society as shown in the introduction, I initiated this study with the hope of arousing the awareness of the need for peace education in adult education and of exploring its essential elements. In a preliminary review of literature, three elements, criticality, nonviolence, and wholism, appeared to me as essentials for challenging issues that affect the peace of today's society. Choosing the works of three theorists, Freire, Gandhi, and Hanh, whose ideas can represent these three essentials, I analyze their answers to the following five questions: How do specific theorists understand and interpret reality and human potential? How do these theorists understand the distortion and alienation of human lives? What methods do they use to achieve peace and how? What are the meanings of these theorists' understanding and interpretation for the world? What are the implications

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[91] Freire, *Pedagogy of the Oppressed*, 25; 48.

[92] See note 25 above.

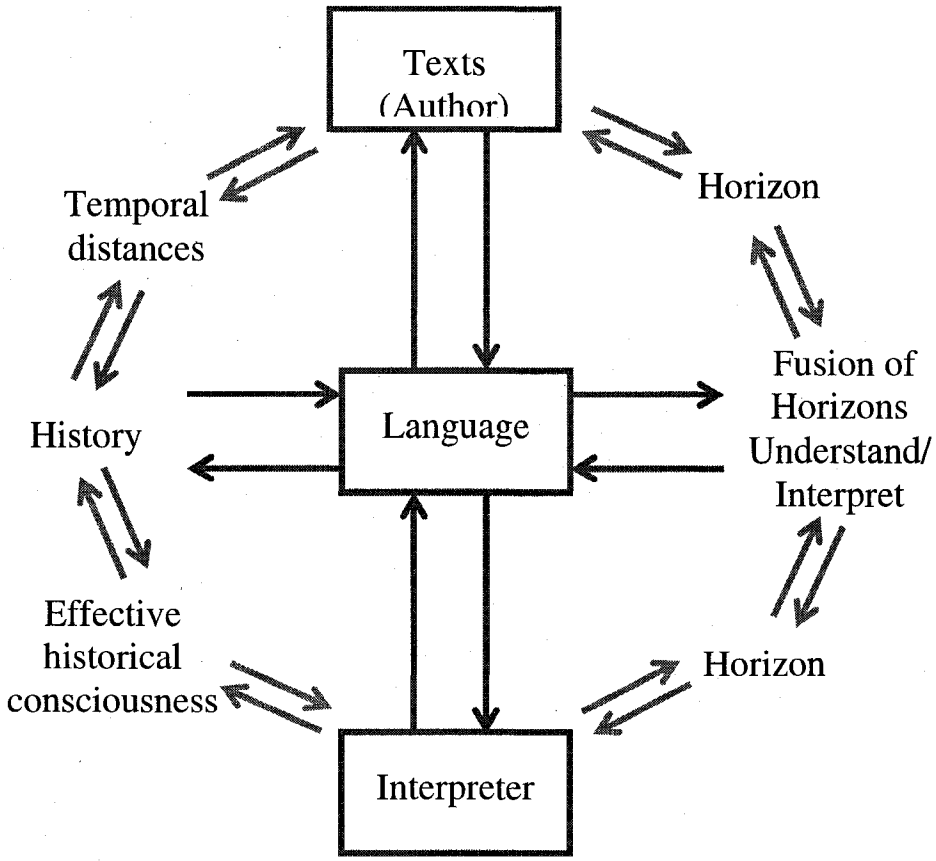

Figure 1. The Dynamism of Hermeneutic Experiences (Data from Theodore Kisiel, "Hermeneutic Phenomenology," 1996; Hans-Georg Gadamer, 1975).

for peace education? I interpret their answers in the spirit of Hans Georg Gadamer's philosophical hermeneutics.

Chapter II is a contextualized study of violence to show how civilization has been besieged by violence and how violence has severely obstructed the human pursuit of peace. Chapter III briefly discusses Freire's historical background, his view of reality, of the human potential, and of the human condition of distortion, the hope that sustains his work, his critical pedagogy, and the implications of his ideas for the world. Chapter IV discusses Gandhi's view of reality, of the human potential, and of the distortion of human life, his hope and his nonviolent methods of achieving peace, and the implications of his ideas for the world. Chapter V illustrates the wholistic approach mainly through the idea of the Buddhist monk Thich Nhat Hanh. It touches briefly on the radical connectionism applied in modern cognitive science and then discusses Hanh's view of reality, of the human potential, and of the distortion of human life, the hope sustaining his peace work, his methods of achieving peace, and the implications of his ideas for our world. The final chapter discusses the implications of the three theorists' ideas for peace education in adult education.

CHAPTER II

CONTEXTUALIZATION OF THE STUDY: VIOLENCE

Individuals have international duties which transcend the national obligations of obedience...Therefore (individuals) have the duty to violate domestic laws to prevent crimes against peace and humanity from occurring.[1]

Foreword

In the science fiction story "An End to Violence," Roger Smith describes how a creature named Dalphi makes plans to end violence by adding corticotrophin-releasing-hormone antagonists in the water supply of troubled areas, and they do reduce anxiety and eliminate violence. Eventually the world is immune against violence. However, when the world is void of anxiety and violence, Dalphi considers the excessive world population a problem and an orderly clearance of five billion people necessary.[2] Such a quiet satire reveals the author's dilemma, hoping for a cure to violence, yet seeing no antidote.

Throughout history, violence has been a prevailing disease among human communities, a symptom of political, socio-economic ill health. Interpersonal, inter-group, or international violence arises for emotional, ideological, political, and economic reasons. Every day, horrendous violence or small crimes in one way or another violate

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[1] Nuremberg Tribunal, 1946, Pit Stop Ploughshares, http://www.geocities.com/pit_stop_ploughshares/pitstatement.html

[2] Roger Smith, "An End to Violence," *Nature*, 10 August 2000, 567.

people's rights and harm people's lives in our neighborhoods, our nations, and our world. It is no wonder that since World War II, Americans' concerns about their "health and well-being" have shifted from the (decreasing) impact of transmittable diseases to the (increasing) "impact of violence," itself defined as an issue of public health.[3]

In the United States, from 1960-2000, crime caused more death, injuries, and loss of property than that caused by all natural disasters combined.[4] Approximately thirteen million Americans are victims of crime every year, and of those 1.5 million are victims of violent crimes.[5] Though during recent years the crime rates have slightly decreased,[6] U.S. crime rates are still higher than those of other industrial countries and it has the world's highest rate of incarceration[7]; over two million Americans are in prison.[8]

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[3] Mark L. Rosenberg and James A. Mercy, introduction to *Violence in America: A Public Health Approach*, eds. Mark L. Rosenberg and Mary Ann Fenley (New York: Oxford University Press, 1991), 4; Margaret O. Hyde and Elizabeth H. Forsyth, *The Violent Mind* (New York: Franklin Watts, 1991), 22-24.

[4] "The Disaster Center--United States: Uniform Crime Report-- State Statistics from 1960-2000," in Rothstein Catalog On Disaster Recovery, http://www.disastercenter.com/crime/.

[5] Rothstein.

[6] Rothstein; the U.S. Department of Commerce, "Crimes and Crime Rates by Type of Offense: 1980 to 2002," *Statistical Abstract of the United States: 2004-2005*, 124 ed. (October 2004), 187.

[7] Debbie A. Bell, "Education not Incarceration," People's Weekly World News Online, 9 February 2002, http://www.pww.org/article/view/564/1/55; Gail Russell Chaddock, "A Report Highlights Extent to Which Many Citizens Have Served Time in Prison," *Christian Science Monitor*, 18 August 2003, http://www.csmonitor.com/2003/0818/p02s01-usju.htm

[8] Philip G. Zimbardo, "A Situationist Perspective on the Psychology of Evil: Understanding How Good People Are Transformed into Perpetrators," in *The Social Psychology of Good and Evil*, ed., Arthur. G. Miller (New York: Gilford, 2004), 42; Michael I. Niman, "Incarceration Nation: the US is the World's Leading Jailer," *Buffalo Beat*, 4 January 2000, http://mediastudy.com/articles/incarceration.html

Internationally, approximately a hundred ongoing international conflicts and civil wars were fought around the world in the 1990s.[9] The frequency of UN or UN-sanctioned peacekeeping interventions increased more than ten times between 1945-1990, though most of the conflicts were not attended by UN action.[10] These conflicts resulted in the death of 40 million people, nearly equal to the casualties in World War II. In the twenty-first century, approximately thirty to forty armed conflicts have been fought each year in the world. Some countries have had more than one fight going on simultaneously, and some conflicts have lasted more than a decade. People's lives are both disrupted and devastated in areas of prolonged conflict.[11]

Conflicts among individuals, groups, and nations are unavoidable. Some of these conflicts can be resolved or alleviated through communication or negotiation; some of them flare into different forms of violence and obstruct peace. Harmful though it is, violence has often been the first, rather than the last, strategy employed to solve problems, settle disputes, silence dissonance, and even achieve justice in so-called "just" or "holy" wars. As such, many people accept violence as inevitable, unavoidable, and necessary. Violence, however, cannot be relied upon to achieve a fundamental, lasting

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[9] John L. Allen, *Student Atlas of World Politics*, 3rd ed. (Guilford: Dushkin/McGraw-Hill, 1998), 43-45, cited in Francis A. Beer, *Meanings of War and Peace* (College Station: Texas A&M University Press, 2001), 3.

[10] Carl G. Jacobsen and Kai Frithjof Brand-Jacobson, "Peacemaking as Realpolitik, Conflict Resolution and Oxymoron: the Record; the Challenge," in *Searching for Peace: The Road to TRENSCEND,* eds., Johan Galtung, Carl G. Jocobsen, and Kai Frithjof Brabd-Jacobsen, (Sterling, VG: Pluto, 2002), 27.

[11] Project Ploughshares, "Armed Conflicts Report 2007," 2007, http://www.ploughshares.ca/libraries/ACRText/ACR-TitlePageRev.htm; see also its reports for previous years.

justice; for this reason we must understand violence before we can work for—and educate learners about—peace. The purpose of this chapter is to closely examine the contexts that give rise to violence, the nature and forms of violence, and the harm it inflicts, so that we can better understand that although violence often seems to provide a quick fix, it cannot be relied upon to provide fundamental, lasting justice. Further, by better understanding the conditions that may trigger or increase the occurrence of violence, we can seek to avoid, change, or transform those conditions so that peace is both possible and practicable.

Defining Violence

My definition of violence, developed from its etymological derivation, includes a philosophical analysis, a social-psychological viewpoint, and a peace studies perspective. Offering a more inclusive view of violence, this working definition should help shed light on the struggle for peace.

The word *violence* is etymologically derived from the verb *violate*, which traditionally includes both physical and non-physical aspects. The noun *violence* appears to be more distinctively physical but also refers to more subtle forms of violation. Clearly both *violate* and *violence* denote a diverse array of actions that can include physical as well as

other more subtle/covert forms of violation. When an act violates, it diminishes a person's rights [12] to life, freedom, and safety.

Violence is commonly regarded as physical in nature, as those acts characterized by extreme aggression. Several determinants mark scholarly definitions of violence: damaging physical force, a conscious intention to cause harm, and lack of victim consent.[13] For example, from a Western philosophical perspective, Bernard Gert defines violence as "an intentional or knowing attempt by a moral agent to directly cause harm, i.e. death, pain, disability, loss of freedom or pleasure, to someone who is protected by morality without the consent of that person."[14] Gert's definition is limited and narrow in its stress on the intentionality and the directness of violence. Focusing on intentionality as one of the criteria for determining whether a behavior is an act of violence sounds reasonable legally. However, unintentional acts can cause just as much harm to others as intentional acts. A drunk driver has no intention of causing a car accident, but when an accident occurs and kills or injures the victim(s), it is an act of violence. Genetically modified foods do not intend to harm people but they often prove harmful to people's health, sometimes killing them.[15]

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[12] Newton Gaver, "What Violence Is?" *Nation* (24 June 1968), reprint in *Violence in America*, ed. Thomas Rose (New York: Random House, 1969); Heather J. Gert, "Rights and Rights Violators: A New Approach to the Nature of Rights," *The Journal of Philosophy* 90 (1990): 689.

[13] Bernard Gert, "The Nature and Limits of Violence." *The Mount Sinai Journal of Medicine* 63, no. 2 (March 1996): 74.; Abbink, xi; Zimbardo , "A Situationist Perspective on the Psychology of Evil," 22.

[14] Such definition excludes accidents and other types of unintentional harm. Bernard Gert, 74.

[15] John B. Fagan, "Assessing the Safety and Nutritional Quality of Genetically Engineered Foods," n.d., http://www.netlink.de/gen/jfassess.htm; "Genetically Engineered Food-A Serious Health Risk," n.d., http://www.netlink.de/gen/jfassedd.htm; Robert Cohen, "Lymphatic Cancer Plague," http://www.netlink.de/gen/Zeitung/2000/000913a.html.

These examples underscore another problem with Gert's definition. Defining violence as direct harm fails to recognize the possibility of indirect violence, which is inflicted structurally, gradually, and continuously. Stephen J. Casey, Manfred B. Steger, Johan Galtung, and most peace scholars see the necessity of an expanded understanding of violence that includes more subtle forms of structural and conceptual/epistemic violence embedded in our social, political, and economic life, as well as ideas and images that dominate, exploit, alienate, and exclude people.[16] Examples of such structural violence will be discussed later in this chapter.

The ramifications of violence extend its meaning to include psychological, mental, and spiritual violations. Social psychologist Phillip Zimbardo's definition of evil as deeds that "demean, dehumanize, harm, destroy," and "deprive other human beings of their dignity, humanity, and life" includes psychological, mental, and spiritual violence.[17] We now see violence being linked to language, media, and even literacy. J. Elspeth Stuckey criticizes the literacy enterprise for operating with ambiguous illiteracy statistics and thus failing to understand and accommodate basic realities about the poor population. Literacy program contents show evidence of social exploitation. Operating under such systems, literacy efforts often result in failure and do not help the population to function more fully as citizens. Literacy programs that merely perpetuate the status quo are a form

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[16] Casey, "Defining Violence," 8; Manfred B. Steger, "Mahatma Gandhi on Indian Self-rule: A Nonviolent Nationalism?" *Strategies* 13, no.2 (2000): 258; Galtung, *Peace: Research. Education. Action.*

[17] Zimbardo, 22, 26.

of violence against the populations they are supposed to serve.[18] Clearly the meaning of *violence* varies according to situation. Nonetheless, scholars continue to seek a more comprehensive definition.

Expanding on the scope of Gert's definition and integrating it with Zimbardo's and others' perspectives, I propose the following working definition of violence: violence is an "intentional" or unintentional "attempt" or behavior by individuals, groups, or nations to directly or indirectly "demean, harm, dehumanize," or "deprive other human beings"/groups/oneself of "dignity, humanity," freedom, and "life."[19]

The Nature of Violence

Defining violence is an attempt to grasp its nature. The following discussion focuses on the essential and the operational quality of violent acts. The essential includes disorder and harm, while the operational involves instrumental, expressive, symbolic/performative, and situational dimensions.

Violence as Disorder and Harm

As witnesses of continual violence and suffering, we might find merely analyzing "the nature of violence" a paltry response. The only justification for doing this is that by examining how violence has come to be understood, people can better denounce violence

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[18] J. Elspeth Stuckey, "The Violence of Literacy" in *The Violence of Literacy* (Portmouth, New Hampshire: Heinemann, 1991), 97-124.

[19] Bernard Gert, 74; Zimbardo, 22, 26.

in thought, word, deed, and system. Violence signifies a breakdown of "civility"—the spirit that is supposed to sustain social life and political order. Educator and philosopher Sherman Stanage investigates the phenomena of violence through the lens of "order"—the order of morality and laws--codified moral order.[20] Drawing upon Thomas Hobbes and R. G. Collingwood, Stanage situates violence in the context of society and civilization.[21] As a special form of human ordering, Stanage (paraphrasing Collingwood) explains that civilization is "a creation of the mind, the intellectual process of rendering something civil,"[22] moderating thoughts and behavior so that what we think and do is courteous, altruistic, and constructive. Civility therefore is an essential spirit of civilization, suggesting "agreement between persons, efforts toward cooperative, mutual relations between persons, . . . but most of all . . . behaving civilly to one another."[23] Violence, on the contrary, is the breaking of or departure from such human order bearing the property of "the un-order, the dis-order, or the out of order."[24] For Stanage, "every violative or phenomenon of violence is an instance of out-of-order for someone, or from a certain point of view [, but] not every instance of out-of-order act of event is necessarily

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[20] Sherman M. Stanage, "Order, Violatives, and Metaphors of Violence," *Thought: A Review of Culture and Idea* 56, no. 200 (1981): 91; "Violatives: Modes and Themes of Violence," *Reason and Violence: Philosophical Investigations* ed. Sherman M. Stanage (Totowa, NJ, Rowman and Littlefield, 1975), 209-214.

[21] Stanage, "Violatives: Modes and Themes of Violence," 208.

[22] Ibid, 212.

[23] Ibid, 213.

[24] Stanage, "Violatives: Modes and Themes of Violence," 229; "Order, Violatives, and Metaphors of Violence, 99.

violative for everyone."[25] Whether a given instance is perceived as "violative" depends on "one's proprietary sequencing of relevant order and ordering of facts and events."[26]

Among characteristics of violence, "harm" is the "essential" one.[27] Stanage states, "[A]ll violence must involve harm of some kind and in some degree"[28] "in the sense of some hurt, injury, damage, or other kind of violation of [a] person."[29] The idea of "un-order," "dis-order," or "out-of-order" may seem to minimize the severe harm or destruction inflicted upon the victims in grave cases, such as killing, rape, and severe cases of abuse or torture; however, the idea of disorder and out-of-order is applicable not only to laws and civility, but also to minds of perpetrators at the moment of violence. In addition, this concept can be extended to explain the covert forms of violence, such as self-inflicted physical, mental, or spiritual violence, for instance, alcoholism, drug abuse, and eating disorders. In these examples the self-controlling mechanism of those minds who suffer from these substance abuses is so disordered or out-of-order as to do "violence" to their body and spirit. One may argue that these substance abuses are more illness than form of violence. However, these situations involve greater possibility of exercising will power to change than physical disorders or illness involve. In a sense, violent acts and these acts of self-abuse all involve possible rational choice: too often individuals capitulate to such violence, rather than seek a remedy.

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[25] Stanage, "Order, Violatives, and Metaphors of Violence, 98.

[26] Ibid, 99.

[27] Ibid, 97.

[28] Ibid, 97.

[29] Stanage, "Violatives: Modes and Themes of Violence," 225.

Violence as Instrumental Acts

Scholars and experts view violence in operation from different angles. Hannah Arendt propounds that violence is instrumental, a rational calculation of how to use violent means to achieve what anthropologists Ingo W. Schröder and Bettina E. Schmidt describe as "measurable material and political" ends.[30] Economists' view of violence falls into this category. This model's assumption is that "potential criminals act rationally" and that their decisions to commit a crime are based on a calculation of the cost and benefits associated with a particular crime.[31] Some perpetrators, whether individuals or groups, indeed act on such a model, especially for organized crime such as terrorism. The 9/11 perpetrators intended to send a strong message, using fear to deter US foreign policies which are deemed oppressive to the Arabs.[32] They had thoroughly calculated the potential destruction of their attacks before they launched them, although the actual destruction was beyond even their own estimation, as they later admitted.

Understanding violence as rational and instrumental in nature, however, means only recognizing one aspect of it. As Schröder and Schmidt point out, while "violence can be interpreted as an instrumentally rational strategy for bargaining power[,] yet by limiting

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[30] Ingo W. Schröder and Bettina E. Schmidt, eds. , introduction to *Anthropology of Violence and Conflict* (New York: Routledge, 2001), 1. See also Hannah Arendt, *On Violence* (New York: Harcourt, Brace & World, 1969, 1970), 79.

[31] Pablo Fajnzylber, Daniel Lederman, and Norman Loayza, "What Causes Violent Crime?" October 2000, 5, http:www/netec.wwstl.edu/wopec/data/articles/eeeeecrew:46:y:2002.

[32] Osama bin Laden, "Full Transcript of Bin Ladin's Speech," Aljazeera, 30 October 2004, http://english.aljazeera.net/NR/exeres/79C6AF22-98FB-4A1C-B21F-2BC36E87F61F.htm

our view to its operational properties in conflict resolution we fail to grasp the dialectic nature of violence."[33] Violence, therefore, should be viewed from multiple angles.[34]

Violence as Expressive Acts

Not all criminal acts fall into the category of rational acts. Many criminals commit crimes impulsively. Acting on the spur of the moment could still involve rational calculation, however; killing to cover up evidence of one's criminal act, for instance. Crime can also arise from an emotional reaction, such as rage or shame. Researching racial violence in the greater Manchester area of Great Britain, English sociologist and probation specialists Larry Ray, David Smith, and Liz Wastell categorize such causes of violence as expressive, violence arising from "the immediate situation of conflicts."[35] They contend that little evidence indicates that violence is instrumental rather than expressive.[36] Their research findings echo studies that stress the role of shame in violence. Ray, Smith, and Wastell, paraphrasing Thomas Scheff, contend that "unacknowledged shame is the central emotion behind the urge for violent revenge, not only at the interpersonal level but also between ethnic and cultural groups and nation

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[33] Schröder and Schmidt, 2.

[34] Ibid.

[35] Larry Ray, David Smith, and Liz Wastell, "Understanding Racist Violence," in *The Meanings of Violence*, ed. Elizabeth A. Stanko (New York: Routledge, 2003), 118.

[36] It is not that Arendt does not recognize the emotional factor involved in violent acts; She regards it as a cliché. Obviously, the instrumentality of violence is what she brought to the attention of people in her time.

states."[37] In shame, subjects "feel reduced, belittled," and "devalued." Arising "from weakened or broken social bonds, from a lack of connectedness to others... [, and from] [f]eeling powerless, insecure and neglected," this type of emotion challenges "their identity." A defensive response, their rage turns into violence aimed at people whom they believe to be the cause.[38] Following the idea that emotion and defensiveness drive people to violence, Jennifer Crocker, Shawna J. Lee, and Lora E. Park have found that the protection of self-esteem can turn into "hostility," "anger," "rage," "aggression," or even "violence" when one perceives one's self-worth threatened.[39] People who build their self-worth on external factors tend to make decisions leading to destructive or antisocial behaviors, while people who build their self-worth on internal values tend to be more able to act compassionately.[40]

Violence as Symbolic and Performative Acts

Related to the expressive nature of violence is its symbolic and performative meaning. From an anthropological standpoint, Schröder and Schmidt see violence as meaningful "symbolic action that conveys cultural meanings, most importantly ideas of legitimacy,"

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[37] Thomas Sheff, *Emotions, the Social Bond, and Human Reality: Part/Whole Analysis* (Cambridge: Cambridge University Press, 1997), cited in Ray, Smith, and Wastell, 123.

[38] Suzanne M. Retzinger, *Violent Emotions: Shame and Rage in Marital Quarrels* (Newbury Park: Sage, 1991), cited in Ray, Smith, and Wastell, 124, 125.

[39] Crocker, Jennifer, Shawna J. Lee, and Lora E. Park, "The Pursuit of Self-Esteem: Implications for Good and Evil," in *The Social Psychology of Good and Evil,* ed. Arthur G. Miller (New York: Guilford Press, 2004), 275, 279, 290.

[40] Ibid., 291

"the legitimate use of force in a specific context" from the perpetrator's point of view. [41] The symbolic meaning of violence often can be found in the different ways that the victim and perpetrators formulate the experience: "The victim often takes the opportunity to subvert the dominant group's intention to intimidate them through the use of violence by attaching a cultural meaning of their own to the suffering . . . a meaning that allows them to reclaim agency and identity."[42] Islamic extremists have always identified their violent confrontation or resistance as Jihad, holy war, a noble cause for which they are willing to die, although Jihad originally meant a human's internal or spiritual struggle, not physical violence.

Schröder and Schmidt further point out the performative dimension of violence.[43] The visibility and concreteness of violence are deemed by violent actors as an efficient way of asserting power, "transforming the social environment," and "staging an ideological message before the public audience."[44] Without an audience, the drama of violence loses meaning. The efficiency of a violent act depends on its staging power and its legitimacy to its audience—something probably more significant than its physical results.[45] Schmidt and Schröder note, "Violence as performance extends its efficacy over space and time and gets its message across clearly to the large majority of people who are not physically

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[41] Schröder and Schmidt, 8.

[42] Ibid., 6.

[43] Ibid., 16.

[44] David Riches, in Schidmit 4.

[45] Schröder and Schmidt, 6.

affected by it."[46] Galtung interprets the 9/11 attack as more "communicative [and] political rather than military."[47]

Violence as Situational Acts

Zimbardo points out that traditional discourse on the cause of violence has focused dominantly on individual dispositions. However, he and others point out that situations often have determinant power to influence how a person behaves. In 1971, he and colleagues conducted a prison experiment at Stanford University. This experimental prison closely simulated prisons in its physical environment and its operation. Twenty-four individuals identified as the "most normal and healthiest," people never involved in "drugs or crime or violence" before the study, were "randomly assigned" to the role of prisoner and guard, twelve for each role.[48] The plan for a two-week-long experiment had to be aborted six days later due to the obvious signs of "pathology" in the participants as well as in Zimbardo himself. Participants in the role of guards "sadistically" humiliated and caused "pain and suffering" on participants as prisoners; some "reported enjoyed doing so." The participants in prisoners' role showed signs of "emotional breakdown," so severe that five of them were released from the experiment before it ended. Zimbardo "was made aware" that he himself behaved increasingly as a prison superintendent,

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[46] Ibid.

[47] Johan Galtung, "September 11 2001: Diagnosis, Prognosis, Therapy," 2002, http://www.peace.ca/September11byjohangaltung.htm

[48] Zimbardo, 38, 39.

becoming concerned more about the security of "his" prison than the needs of the participants.[49] Zimbardo's take on this experiment is that "[given] . . . permission to control" or to victimize others, good people can be transformed into "agents of destruction."[50]

In an experiment on vandalism, two cars, abandoned in Bronx, New York and Palo Alto, California, respectively, had completely different fates because they were in different communities. The one in Bronx suffered "23 separate destructive contacts," beginning ten minutes after the study, but the one in Palo Alto was still intact five days later. Zimbardo concludes that situations can influence people to act or not act on criminal impulses: "Any environmental or societal conditions that contribute to making some members of society feel that they are anonymous—that no one knows or cares who they are, that no one recognizes their individuality and thus their humanity—makes them potential assassins and vandals."[51]

As instances after Hurricane Katrina in New Orleans and after the fall of Saddam Hussein's regime in Iraq show, situations involving a shortage of food supplies, a suspension of law enforcement, or a vacuum of political power, can make people commit acts normally considered criminal, some looting subsistent items, others luxuries.[52] The

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[49] Ibid., 40.

[50] Ibid., 25.

[51] Ibid.

[52] "Looters Taking Advantage of Katrina Devastation," 31 August 2005, http://www.ctv.ca/servlet/ArticleNews/story/CTVNews/20050830_hurricane_katrina_050830/?hub=CTVNewsAt11; "Looting in New Orleans," PBS, *News Hour with Jim Lehrer*, 1 September 2005, http://www.pbs.org/newshour/bb/weather/july-dec05/violence_9-1.html; "New Orleans Mayor Orders Looting Crackdown" MSNBC.com, 1 September 2005, http://www/msnbc.msn.com.id/9063708.

9/11 attack and the Afghanistan bombing proved similarly situational. "Acknowledging the power of situational forces does not excuse" violent behaviors," but "it provides a knowledge base that shifts attention away from a simplistic 'blame-the-victim' mentality and from ineffective individualistic treatments designed to change the evildoer toward more profound attempts to discover causal networks that should be modified."[53] For Zimbardo, the "human mind . . . can adapt to . . . environmental circumstances in order to survive, to create, and to destroy, as necessary. We are not born with tendencies toward good or evil but with mental templates to do *either*"[54]; "Personality and situations interact to generate behavior, as do cultural and societal influences."[55]

The Origin and Causes of Violence

The origin and the persistence of violence continue to puzzle experts and scholars in different disciplines.[56] The purpose in tracing the origin of violence lies in the assumption that if humans know the origin and the cause of violence, they can deal with it more effectively. If violence is innate, we can only have limited influence on it. If violence is learned, influenced, and produced by external, social, and environmental

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[53] Ibid., 47.

[54] Ibid., 26.

[55] Ibid., 46.

[56] Beatrice Hanssen, *Critique of Violence: Between Poststructuralism and Critical Theory* (New York, Routledge, 2000), 158.

factors, we can possibly reduce its occurrence by limiting or eliminating those situations or environmental factors that induce violence.

Experts and scholars probe the origin and cause of violence from a wide variety of perspectives: biological, psychological, sociological, anthropological, philosophical, and criminological. The resulting research and literature suggest that an interplay of biological, instinctual, and social causes compounds the occurrence of violent acts.

Biological Factors

Examining the biological roots of violence, experts looks at the relationship between violence and brain structures, brain mechanisms, genetic patterns and body chemistries.[57] Anatomic scientists discovered that violence is controlled by the limbic brain located at the top of the brainstem. Partial damage of this "'feeling' brain'" can result in an experience of sudden rage.[58] A disease or a tumor growing in that part of the brain can trigger violent behavior.[59] Criminologists Paul Cromwell and Ben Abadie at the University of Texas compared the levels of metals and minerals in 38 inmates who committed more than one violent crime with 38 inmates who had "no record of violence." They found that violent criminals always had an excess or deficiency of at least one kind of metal or mineral, though the type of metal or mineral varied. They

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[57] Margaret O. Hyde and Elizabeth Held Forsyth, *The Violent Mind* (New York: Franklin Watts, 1991), 25-31; Elizabeth A. Stanko, ed., "Introduction: Conceptualising the Meaning of Violence," *The Meaning of Violence* (New York: Routledge, 2003), 1.

[58] Ibid., 27.

[59] Ibid, 31; Richard M. Restak, *The Brain*, (New York: Bantam Books, 1984), 128.135, 137-140.

therefore suggest that abnormal levels of any metal or mineral in the body may be associated with violent behavior.[60] Studies by Herbert Needleman, Professor of Psychiatry and Pediatrics at the University of Pittsburgh School of Medicine, indicate that high levels of lead either in the environment or in the body is associated with aggression and crimes, because lead "disturbs neural mechanisms responsible for regulation of impulse."[61] His study suggests that "18-38 %" of delinquent crimes in the Pittsburgh area "could be attributed to lead toxicity in the adolescents."[62] In another study he tested 300 delinquents and found that "those with higher lead levels reported more aggressive feelings or behavior disorders."[63] His studies contributed to the mandate removing lead from gasoline and interior paint.[64] Knowing that physical conditions, such as brain impairment, illness, or an excess of chemicals in the body, can result in aggressiveness may help people be less morally judgmental of such behavior. Regulating the presence of dangerous chemicals in the environment or in foods could clearly lead to violence prevention or reduction. Individuals exhibiting signs of aggressiveness should receive either medical attention or counseling before being labeled as hopelessly violent.

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[60] Cited in "Criminal Elements," *The Economist*, 22 July 1989, 74, 76.

[61] "Study Shows Lead Causes Violent Crime," Reuters, 18 February 2005, http: www.tiscali.co.uk/cgi-bin/news/newswire.cgi/news/reuters/2005/02/18/world/ studysh...

[62] Ibid.

[63] Ibid.

[64] "Kids and Chemicals," *Now*, PBS, 10 May 2002, http://www.pbs.org/now/science/doctors.html.

Human Nature--Instincts

Attributing its origin to human nature is probably the most ancient explanation for violence. Whether in the East or the West, scholars have defined human nature as bad, evil, the very root of violence. Arguments for and against this explanation are numerous. Applying research on animals' behavior to humans, Robert Audrey and Konrad Lorenz maintain that people's instincts are responsible for human "aggression."[65] William McDougall defines *instinct* as "an inherited or innate psycho-physical disposition which determines its possessor to perceive, and to pay attention to, objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or at least, to experience an impulse to such action."[66] Disagreeing with the common notion that instinctive action does not involve consciousness, McDougall emphasizes that highly intelligent animals' instinctive behaviors are usually modified "by intelligence and by habits acquired under the guidance of intelligence or by imitation."[67] According to Sigmund Freud, an instinct "never acts as a momentary impact but always as a constant force."[68] An instinct comes

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[65] Robert Ardrey, *The Territorial* (New York: Dell, 1966); Konrad Lorenz, *On Aggression* (New York: Routledge, 1996); Cited in Ashley Montagu, *Man and Aggression*, 2nd ed. (New York: Oxford Univ. Press, 1973), xi.

[66] William McDougall, *An Introduction to Social Psychology* (Boston: John W. Luce, 1926); cited in Montagu, *Man and Aggression*, xiv.

[67] McDougall, 25.

[68] Sigmund Freud, *Sigmund Freud: Collected Papers*, Translation supervised by Joan Riviere. Vol. 4. (New York: Basic Books, 1959), 62

"from within the organism" and cannot be resisted. Its "stimulus" is called "a 'need' that subsides only when it attains its "satisfaction."[69]

An account of the combat zone experiences of J Glenn Gray, a Columbia-trained philosopher and a World War II counter-intelligence officer, seems to support this view of human instinct. Keeping a journal of his frontline experiences and extensively researching war literature,[70] Gray published his Fulbright work *Warriors*, documenting his comrades' contentment in following "their natural urges—eating, drinking, and lusting for women.," and his own gradually developed "[i]nterests and refinements" . . . rapidly falling away."[71] Relating Freud's theories to his own experience and battlefield observations, Gray analyzes at length the appeal of violence in war, reporting that humans have a potential "destructive urge," a lust to destroy, and an actual "satisfaction in destroying." Such "destructive urges" can be found in both sophisticated and simpler minds. He notes that "The satisfaction in destroying seems to me peculiarly human, or, more exactly put, devilish in a way animals can never be."[72] Gray nonetheless recognizes that "there are a great many who do not [enjoy killing]."[73] While Gray's and other soldiers' war zone experiences do not necessarily prove it is innate in humans to take pleasure in violence, they do demonstrate how violent human behavior can be encouraged or solicited under certain circumstances and in certain environments.

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[69] Ibid.

[70] J Glenn Gray, *The Warriors* (New York: Harcourt, Brace and Co., 1959), ix, x.

[71] Gray, 26.

[72] Ibid, 55.

[73] Ibid, 52.

Social Factors

As a World War II US Air Force Bombardier, historian Howard Zinn makes observations about soldiers in combat zones diametrically opposed to Gray's. Aware of Gray's work, he claims that one cannot find the evidence for a destructive instinct even "in the ordinary experience of soldiers in war."[74] One of many who refuse to identify biological instinct as the source of violence, he argues that social factors make wars and make people participate in wars.[75] For such scholars, attributing violence to human nature/instinct means turning "attention" away from the true causes of violence:[76] a multitude of social factors, such as familial situations, economic conditions, social relations, social institutional order, and media portrayal. The ubiquity of violence in society offers multitudinous sites and opportunities for learning about violent behaviors in our homes, our streets, and our media, or its role in such political practices as government leaders employing aggression to solve intergroup conflicts or pardoning officers who commit atrocities.[77] Isenberg stresses, "When violence is sanctioned, it will increase."[78]

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[74] Howard Zinn, *Declarations of Independence: Cross-examining American Ideology* (New York: Harper Perennial, 1991), 35.

[75] Eisenberg, in *Man and Aggression*. 64; Zinn, *Declarations of Independence*, 35, 64; Abbink, "Preface: violation and violence," eds. Göran Aijmer and Jon Abbink (New York: Berg, 2000), xi-xvii.

[76] Montagu, xix; Zinn, 35.

[77] Hyde and Forsyth, 36-43; Eisenberg, 64.

[78] Isenberg, 64.

Familial Situations

Few dispute that family situations affect children's development. Many behavior patterns are determined during the early stages of a child's life. During these formative periods, adult care is critical to children's "mental and emotional development" while "neglect" may significantly distort that development.[79] Children who grow up in an environment where violence is constant often have a harder time understanding love. Many such children do not realize, even after they have grown up, that they need to take a critical stance against violence and challenge abusers, because they see violence as "normal," an inevitable part of life.[80] Children who grow up in a society where military conflicts are constant and prolonged may react in the same way.

Social Relations

Social relations, particularly "broken social bonds," can also influence the occurrence of violence. Traditionally, social psychologists have noted that other people have crucial impact on a given person's good or evil actions: "Altruistic behavior may be influenced by supportive relationships with parents, peers, teachers, etc.; conversely, aggressive, antisocial behaviors may be influenced by isolation, loneliness, or rejection."[81]

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[79] Isenberg, 65.

[80] Karen Zeinert, *Victims of Teen Violence* (Springfield, NJ: Enslow, 1996), 52.

[81] Thomas Ashby Wills and Jody A. Resko, "Social Support and Behavior Toward Others: Some Paradoxes and Some Directions," cited in Miller, *Social Psychology*, 14.

In the greater Manchester area of England, Ray, Smith, and Wastell interviewed sixty-four offenders whose crimes of violence were apparently motivated by racism and concluded: "The roots of racist violence are less in faulty thinking processes than in emotions produced by the complex and interacting effects of family relationships, institutional experiences, peer groups, life in particular neighborhoods, access to cultural capital, and economic activity."[82]

Economic Conditions

Economic conditions on micro and macro levels influence crime rates. Economists Pablo Fajnzylber, Daniel Lederman, and Norman Loayza's cross-country and longitudinal study of the determining factors of national crime rates, focusing on "intentional homicide" and "robbery," illustrates such phenomena. The study, involving 34-45 countries between 1970-1994, finds that both economic growth and "income inequality" are main "determinants" of violent crime rates.[83] A slow economy can increase homicide rates.[84] Crimes decrease when the GDP rate grows and employment opportunities or wages increase. An increase in income inequality creates an increase in homicide and robbery rates. The study notes that a "one-percentage point increase in the GDP growth rate is associated with a short-run 2.4 percent decline in the homicide rate. . . .[a] one-percentage point increase in [income inequality] . . . is associated with [a short-

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[82] Ray, Smith, and Wastell, in Stanko *Meaning of Violence*, 126.

[83] Fajnzylber, Lederman, and Loayza, 23.

[84] Ibid, 16.

run] 1.5 percent increase in the homicide rate."[85] Further, a "[o]ne percentage-point increase in the GDP growth rate is associated with a short-run 13.7 percent decline in the robbery rate" and a "one percentage point increase in [income inequality]. . . is associated with a short-run increase of 2.6 % in the robbery rate."[86] Obviously, when the economy is slow and income inequality is large, the impact on robbery rates is more significant than on homicide rate. The authors conclude that "the *rate* of poverty alleviation is a significant determinant of crime rate."[87] The economic change on the macro level translates into the micro level of people's day-to-day economic situations, suggesting that it is not people's nature that causes them to commit crime, but an effort to survive.

Social Institutional Order

Grand-scale violence, such as war, genocide, and massacre, often results from following orders of superiors or country leaders. Obedience is made possible through a "cognitive conditioning."[88] Rejecting the application of animal aggression to humans, ethnologist Sally Carrighar asserts that "aggressiveness can be taught,"[89] through "propaganda," inculcating "admiration of warlike attitudes," and through

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[85] Ibid, 18.

[86] Ibid., 21-22.

[87] Ibid., 22.

[88] Sally Carrighar, "War Is Not in Our Genes," in Montagu, *Man and Aggression*, 134.

[89] Ibid.

pronouncing "animosity" and "hatred against neighboring tribes."[90] Eugene C. Bianchi points out that before the Roman empire's acceptance of Christianity, Christians were reluctant to join the army, but "[w]hen the empire became Christian, theologians needed to reconcile consciences of the faithful with participation in war."[91] Zimbardo's Stanford prison experiment reveals that to get good people involved in evil deeds, one need only focus on those cognitive controls that determine whether behavior is "socially desirable" and "personally acceptable":[92]

> The shift from good to evil behavior can be accomplished by knocking out these control processes, blocking them, minimizing them, or re-orienting them. Doing so suspends conscience, self-awareness, sense of personal responsibility, obligation, commitment, liability, morality, and analyses in terms of costs-benefits of given actions.[93]

Another mechanism by which ordinary people can be induced to do violent acts is "through [an] education/socialization process . . . sanctioned by government in power, enacted within school programs, and supported by parents and teachers."[94] During the Holocaust era, the Nazis indoctrinated children "to hate Jews," and see them as "the all-purpose enemy" of German. The oppositional state between Taiwan and China since 1949 caused both governments to indoctrinate their people through education so as to demonize the other and serve the government's agenda.

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[90] Ibid.

[91] Eugene C. Bianchi, "Homo Lupus? Toward a Christian Theory of Personal and Social Violence," *Thought: A Review of Culture and Idea* 56, no. 200 (1981): 112.

[92] Zimbardo, 32.

[93] Ibid.

[94] Ibid., 37.

Media Portrayal

The prevalence of violence in the media, TV, video games, and internet, worries parents, teachers, and experts. Psychologists warn about the negative impact of media violence on children.[95] Children can be desensitized to violence and become more "aggressive" as they watch more violence in the media or play with violent games,[96] because "children learn primarily through social modeling . . . increased exposure to aggressive models led to reduced inhibitions toward violence."[97] Often children learn violence from the media without knowing what they are learning. After a seventeen-year-old boy killed his sleeping mother with a gun, he was shocked by the quantity of blood: "When the bullet hit her," he confessed, "I thought it would be like TV. I thought it would make a little hole...I was frantic and I didn't know what to do...I just stood there, thinking, 'I actually did it.'"[98] Working in a hospital emergency room as an intern and shocked by the number of wounded and dying teens sent to the hospital, Deborah Prothrow-Stith, a Boston doctor, began research on the causes of teen violence in an effort to stop them. Researching for years, she realized that the glorification of violence

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[95] Zeinert, 18.

[96] Zeinert, 18; Betty Jo Simmons, Kelly Stalsworth, , and Heather Wentzel, "Television Violence and Its Effects on Young Children," *Early Childhood Education Journal* 26, no. 3 (1999): 150.

[97] Ibid.

[98] Cited in Zeinert, 38.

in films gives children a wrong impression that violence is a feasible way to solve problem, and that impression promotes teen violence.[99]

Scholars point out the necessity for understanding violence within its context—social, cultural, historical, and political.[100] Rejecting a conceptualization of violence as "fixed, understood, and inevitable," English criminology professor Elizabeth A. Stanko suggests "fluid" and "mutable" perspectives towards violence, which can only be understood within its own context and should be regarded as "preventable" in many situations.[101] Abbink echoes her view.[102] From this perspective, any form of violence, even criminal violence, often communicates an important message about "its contingency, its historical variability, and its cultural guises" of violence.[103] As he contends, "[A]ny essentialized views of violence as inevitable and immutable in human nature – or, allegedly, in some societies or so-called 'cultures of violence' – can thus be rejected as explanatory non-starters."[104]

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[99] Zeinert, 18.

[100] Abbink, "Preface," xiii; Stanko, 3; Ray, Smith, and Wastell, 125.

[101] Stanko, 3.

[102] Abbink , "Preface," xiii.

[103] Ibid., xvi.

[104] Ibid.

The Forms of Violence

It is impossible to label all forms of violence and beyond the scope of this study to tackle its specific manifestations, such as murder, rape, assault, child abuse, domestic violence, and suicide. Instead, my discussion focuses on major categories, direct violence and indirect violence. Direct violence refers to physical attacks, while indirect refers to the structural or covert violence often caused by how a society is organized and structured, and how its ideas and values are upheld. These two kinds of violence often are intertwined. Only in the absence of direct violence can structural violence be transformed; otherwise peace strategies like negotiation, dialogue, reconciliation, and renewal are nearly impossible. Moreover, direct violence often is a manifestation of structural issues. For example, Fajnzylber, Lederman, and Loayza's study of national crime rate determinants (discussed in the previous section) shows that an increase of income inequality—a structural issue—can trigger an increase in robbery and homicide rates. In a nutshell, both direct and indirect violence must be tackled if we are to mitigate violence and effectively promote peace.

Direct Violence

In a time when political assassinations and suicide bombings have become common tactics for solving problems or expressing resistance, negotiation seems to be a rarely considered alternative. The fact that approximately thirty armed conflicts are fought

around the world suggests that peace remains elusive. War is a culmination of armed conflicts and an extreme form of direct violence.

Even though all major religious teachings ban killing, many governmental bodies often make exceptions for war—massive and almost routine killing. People believe different things about war. Some glamorize it, believing it to be inevitable but desirable: it can draw out fine human qualities like courage, comradeship, and a spirit of sacrifice.[105] While most people see war as bad, they also consider it a possible means for achieving something positive. Wars have frequently been used to spread cultures, religions, and trade (all potential goods), often at the brutal expense of indigenous populations. Zinn laments that few people believe that "War is too evil to ever be just."[106]

From an anthropological perspective, Schröder and Schmidt define war as "a state of confrontation in which the possibility of violence is always present and deemed legitimate by the perpetrating party, and in which actual violent encounters occur on a regular basis."[107] Few wars in human history were really necessary and unavoidable. They seldom seem to have started as self-defense. Schröder and Schmidt argue,

> Wars do not happen at random on their own accord but are made by reflexive human actors who may follow their own interests, but are as a majority manipulated (or even forced) by the state system's ruling élite. These elite reproduce or produce imaginaries of closure, of violent 'otherness,' to mobilize the actual fighting squads.[108]

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[105] Gray 39-51; Zinn, *Declarations of Independence*, 68; Wilma Miranda, a personal conversation with the author, 16 May 2006.

[106] Zinn, *Declarations of Independence*, 68.

[107] Schröder and Schmidt, 4.

[108] Ibid., 16.

War has become a legitimate institution for killing. Often armies mobilize people to kill because they equate fighting to a career, with its own professional ethics and responsibilities. They ally this "career" with various economic and social gains, "honor and prestige."[109] Such gains often mask war's devastating physical destruction, its lasting threats, its increasing civilian casualties, its fraying of the social fabric, and its mental, psychological, and spiritual cost.

Thanks to the mass media, graphic descriptions of the devastating physical destruction of war (like that offered by Richard Nixon and Thomas Merton) are needless.[110] But war does not end when the fighting stops, and in this "hidden" war, the lasting threat of landmines, unexploded cluster bombs, and radiation does violence to both soldiers and civilians, to both ostensible enemies and evident friends. For instance, the Saddam Teaching Hospital in Basra, Iraq, records a five-fold increase in cancer patients since the 1991 war.[111] Unlike two hundred years ago, when casualties meant the death and injuries of soldiers in the battlefield, in recent conflicts and wars, civilian deaths and injuries (primarily women, children, and the elders) comprise ninety percent of casualties, often in the form of genocide or massacres.[112] Wars catastrophically destroy infrastructures

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[109] Ibid., 5.

[110] Richard Nixon, *The Memoirs of Richard Nixon* (New York: Grosset & Dunlap, 1978), 49; Thomas Merton, *Thomas Merton on Peace* (New York: McCall, 1971), 4-7.

[111] Thorne Anderson, *Iraq on the Edge,* (Chicago: Voice in the Wildness, 2003), 9.

[112] Cynthia Cockburn, "The Continuum of Violence," in *Sites of Violence: Gender and Conflict Zones*, eds., Wenona Giles and Jennifer Hyndman (Berkeley, CA: University of California Press, 2004), 35; Johan Galtung, "Poverty, Violence, and Health," *World Health* 47, no. 6 (1994): 8-9.

and economies, displace people, and tear apart social networks and supports.[113] From a micro perspective, wars damage infrastructures--roads, water supply, sewage, electricity, and health care systems, government buildings, and civilian homes--limit mobility, threaten people's health and lives, and paralyze nations. Without a supporting infrastructure, any economy is doomed. A destroyed economy, along with a "war-induced starvation" and a constant threat to safety, often compels people—sometimes huge numbers—to flee their homes in order to survive.[114] In 2006, 32.9 million refugees were under UNHCR's attention.[115] People's lives are gravely disrupted or threatened by such displacement.[116]

Whatever else they may achieve, wars mean destruction. The loss and disruption of precious lives and the damage to property and infrastructures are only the immediate, visible casualties of war. The impact of war on the individual human psyche and social psychology is often neglected. Several documentaries examine the underreported psychological costs, now recognized as Post-Traumatic Stress Disorder (PTSD), to

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[113] Cockburn, in Giles and Hyndman, 35.

[114] Francesca Declich, "When Silence Makes History: Gender and Memories of War Violence from Somalia," in Schmidt and Schröder, 162.

[115] UNHCR. "2006 Global Trends: Refugees, Asylum-Seekers, Returnees, Internally Displaced and Stateless Persons," 2007, http://www.unhcr.org/statistics/STATISTICS/4676a71d4.pdf.

[116] UNHCR. "Chad/Dafur Emergency," 2007 http://www.unhcr.org/cgi-bin/texis/vtx/chad?page=intro; "The Iraq Situation," 2007, http://www.unhcr.org/iraq.html.

soldiers who fight in Afghanistan and Iraq.[117] Soldiers' common experiences of PTSD include "flashbacks" to the war horror," nightmares, trouble sleeping, "unpredictable outbursts of anger," fear "to be in crowds" (afraid they cannot control themselves), substance abuse, and "difficulties with their families."[118] These symptoms prohibit them from functioning normally in their daily lives, including working. Some ended up committing suicide. Hundreds of Iraq veterans are now homeless people, living on the streets.[119]

Self destruction is only one manifestation of PTSD. From 2002-2006, more than a dozen reported incidents of Afghanistan and Iraq veterans killing their wives, girlfriends, fellow soldiers, or police officers after their return from combat zones show that exposure to war violence can also cause soldiers to harm those they love or live with. Some murders were extremely brutal and in many cases the perpetrator committed suicide

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[117] "Rescue on Roberts Ridge," *Dateline*, NBC, interviewed by Stone Phillips, 11 June 2006; "The Soldier's Heart," *Frontline*, PBS, 1 March 2005, http://www.pbs.org/wgbh/pages/frontline/shows/heart/interviews; "No Forgetting," interviewed by Susan Dentzer, *News Hour with Jim Lehrer*, 14 January 2004, http://www.pbs.org/newshour/bb/health/jan-june04/ptsd_01-15.html; "Coping with War," interviewed by Betty Anne Bowser, *News Hour with Jim Lehrer*, 9 November 2004, http://www.pbs.org/newshour/bb/military/july-dec04/coping_11-09.html

[118] "No Forgetting"; "Coping with War."

[119] Sarah Childress, "Vets on the Street: Hundreds of U.S. Soldiers Returning from Iraq and Afghanistan Are Ending up Homeless. How Could This Happen?" *Newsweek*, 24 Feb 2007, http://www.msnbc.msn.com/id/17315490/site/newsweek/; "Cooper on Homeless Iraq Veterans," Anderson Cooper Blog 360°, CNN, 14 November 2006, http://www.cnn.com/CNN/Programs/anderson.cooper.360/blog/2006/11/cooper-on-homeless-iraq-veterans.html; Paul Rieckhoff, "Homeless Heroes," 4 May 2006, http://www.military.com/opinion/0,15202,96237,00.html; Alexandra Marks, "Back from Iraq - and Suddenly Out on the Streets," 8 February 2005, http://www.csmonitor.com/2005/0208/p02s01-ussc.html

afterwards.[120] Many military mental health counselors, such as Jim Dooley, Andrew Pomerantz, and David Grossman, acknowledge the transformative power that killing or theater violence has on soldiers.[121] Pomerantz, chief of mental health services for White River Junction VA Medical Center in Vermont, said, "I've never met a person who killed others who was not affected."[122] Such impacts often are long lasting. The military is aware of the increase in domestic violence after soldiers' return from combat zones and before their deployment.[123] A study by the military finds that "deployment stressors and exposure to combat result in considerable risks of mental health problems, including post-traumatic stress disorder (PTSD), major depression, substance abuse, impairment in social functioning and in the ability to work, and the increased use of health care service."[124] The study shows that 15.6 to 17.1 percent, one in every six, Iraqi veterans suffers these problems. If the comprehensive violence of war, its destruction of infrastructures and social fabric, its increasing civilian casualties, and its psychological toll to individuals and society cannot awaken humans to the futility of war, then the future of humanity is bleak.

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[120] "Minimal-meandering," 29 march 2007, http://minimal-meandering.blogspot.com/2007_03_01_archive.html; Hal Bernton, "Soldier Charged in Wife's Death," *Seattle Times*, 15 July 2005, http://seattletimes.nwsource.com/html/localnews/2002382713_fortlewis15m.html; "Fort Lewis Soldier Who Was Wounded in Iraq Held in Wife's Death," Washington AP Wire, 15 July 2005, http://www.kgw.com/sharedcontent/APStories/stories/D8BBRB800.html

[121] Jim Dooley and Andrew Pomerantz, in "Soldier's Heart"; Dave Grossman, *On Killing: The Psychological Cost of Learning to Kill in War and Society* (New York: Little, Brown and Company, 1996), 87.

[122] In "Soldier's Heart."

[123] Bernton, "Soldier Charged in Wife's Death."

[124] Charles W. Hoge, Carl A. Castro, Stephen C. Messser, Dennis McGurk, Dave I. Cotting, Robert Koffman, "Combat Duty in Iraq and Afghanistan, Mental Health Problems, and Barriers to Care," *The New England Journal of Medicine* 351, no, 1 (1 July 2004): 14.

Structural Violence

Most writers agree that compared to direct violence, structural violence is far more difficult to identify and its effects are no less devastating and destructive.[125] Brand-Jacobsen defines structural violence as the violence built into the very social, political and economic systems that govern societies, states and the world. It is different allocation of goods, resources, opportunities, between different groups, classes, genders, nationalities, etc. because of the structure governing their relationship.[126]

In a society where some children do not have equal access to education or to the same quality of education, whether due to their race, class, or gender, they are victims of structural violence. Inequality hinders these children from accessing better educational resources and thereby limits their development and future social mobility. Direct violence usually has visible actors and an instant impact, but structural violence often has invisible perpetrators who murder quietly.[127] In terms of recognizability and scope of impact, direct violence is merely "the tip" of an iceberg, while structural violence is the immersed "bottom of the nine-tenths of" it.[128]

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[125] Kai Frithjof Brand-Jacobsen, "Peace: The Goal and the Way," in *Searching Peace: The Road to TRANSCEND,* eds. Johan Galtung, Carl G. Jacobsen, and Kai F. Brand-Jacobsen (Sterling, VA: Pluto, 2002), 17; Johan Galtung, *Peace: Research. Education. Action.*, 135; Daniel J. Christie, Richard V. Wagner, and Deborah Du Nann Winter, eds., "Introduction to Peace Psychology," in *Peace, Conflict, and Violence* (Upper Saddle River, NJ: Prentice, 2001), 1-18.

[126] Brand-Jacobsen, 17.

[127] Galtung, *Peace: Research, Education, and Action*, 135.

[128] Brand-Jacobsen, 17.

The Nature of Structural Violence

Galtung analyzes "structural violence" with the concepts of "exploitation," "penetration," "fragmentation," and "marginalization."[129] When "the division of labor" is based on "vertical" interactional relation, and "the net benefits of the interactional process are very asymmetrically distributed," this comprises "exploitation."[130] "The exploiter" often is able to dominate "the consciousness" of the disadvantaged on the individual level and to establish "a center in the periphery" on the international level; this is the "penetration" of structure violence.[131] "Fragmentation" happens when the disadvantaged are "separated from each other" and left no space for "bilateral interaction among themselves."[132] When exploiters set up and link their "patterns of multilateral interaction and organization," perceiving themselves as "first-class citizens" and others as "second-class citizens or countries," "marginalization" is successfully inflicted on the disadvantaged groups or countries.[133] Such analysis interprets well the nature of many modern operations of capitalism and colonialism.

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[129] Galtung, *Peace: Research, Education, and Action*, 264, 265.

[130] Ibid., 264.

[131] Ibid.

[132] Ibid.

[133] Ibid, 265.

Forms of Structural Violence

Countless examples of political, economic, or gender-oriented structural violence exist in our societies. For instance, powerful countries exercising their political, economic, or military power to serve their own interests often interrupt or obstruct other countries' development—a continuation of nineteenth-century colonialism or imperialism and a manifestation of structural violence. Economic sanctions that aim at punishing authoritarian regimes often fail to achieve their goal and become a form of structural violence. The leaders whom powerful countries claim to punish are rarely affected, but civilians suffer the negative consequences the most. For women, the problem is compounded; research shows that much structural violence is caused by gender discrimination. To free humans from domination, exploitation, and discrimination, it is crucial to recognize the structural mechanisms or tacit cultural practices that inflict violence on people and work to resist their continuation on international, national, and domestic levels.

Colonialism/Imperialism. Few places in the world remain untouched by imperialist or colonial power. Many believe that colonialism helps the economic development of the colony, because colonialism brings the colonizer's capital and technology to the colony, thereby stimulating and facilitating the establishment of industry in the colony. However, examining colonies of the last century reveals that when colonizers leave either by loss in war (such as Taiwan vis-à-vis Japan) or by an independence struggle (like those African states waged against European countries and India did against Great Britain) the formerly

colonized are left in a dire situation. Colonial practice inevitably involves what Galtung calls exploitation, penetration, fragmentation, and marginalization.

Japan's fifty-year occupation of Taiwan (1895-1945) is an example. During its occupation, the Japanese built infrastructure to serve not Taiwan, but its own interests, increasing the efficiency of economic exploitation.[134] Amy Lai Lin notes in her thesis that during the occupation of Taiwan, Japan set the goal of making Taiwan a supplier of its "agricultural products," a "market" for its industrial goods, and an immigrant safe haven from its overcrowded mainland.[135]

By their change of the landholding system, the Japanese successfully controlled Taiwan's agriculture, molding the Taiwanese economy to fit the needs of the Japanese and making it dependent on Japan.[136] Focusing on increasing production and improving shipping, neglecting damage from insects and natural disasters, drafting Taiwanese farmers to its Pacific theater, gathering "as much material [goods] as it could," the Japanese government left the Taiwanese insufficient for a "basic standard of living."[137]

Socially, the colonized are marginalized, excluded from political leadership, education, and social status. Weakening local leadership to consolidate colonial power is

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[134] So does the British Empire to India and the European countries' "scramble for Africa's resources for their own economic gains. See Sachs, *The End of Poverty*, 175; Kevin Schillington, *History of Africa*, revised ed. (New York: St. Martin's Press, 1995), 301; Frantz Fanon, *The Wretched of the Earth* trans. Constance Farrington (New York: Grove Press, 1963), 66.

[135] May Lai Lin, "Rural Development in Taiwan: During the Japanese Occupation," master's thesis, University of Pittsburgh, 1982, 7.

[136] Lin, 19.

[137] Ibid., 37, see also 19. My grandmother and parents used to recall that they ate sweet potato strips as a staple of their diet because there was not sufficient rice for Taiwanese.

a common, even universal, tactic in colonial governance. Local leadership can be weakened by denying access to education, especially advanced education; by blocking access to leadership positions; or by directly persecuting elites, as Sachs and Herbert Weiss also note.[138] As Frantz Fanon describes in *The Wretched of the Earth,* "The colonial world is a world cut in two . . . [and] is inhabited by two different species."[139] Their physical environments are not comparable and neither is their social status.[140] The colonized are perceived as inferior to the colonizers and are often treated with disrespect or even brutality.[141]

As Fanon points out, colonialism is in its essence violence, and if it is not confronted, it will not "loosen its hold."[142] While Fannon's endorsement of violent confrontation against colonialism is questionable, reviewing how colonialism has victimized thousands and millions of people helps us see the characteristics of this form of structural violence so that we may recognize it when it appears in new and different contexts.

Poverty. Large-scale poverty has historical, political, and socio-economic roots. Its prevalence is the consequence of complex structural issues. Often associated with ill-health and violent social disorder, poverty is itself a form of structural violence. By

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[138] Sachas, *Time*, 14 March 2005, 48; Herbert Weiss, "War and Peace in the Democratic Republic of the Congo," *Current African Issues*, no. 22 (2000): 21.

[139] Fanon, 38, 40.

[140] Fanon, 38-40.

[141] Su-Chuan Chan, "From Autonomy to Subjugation: Taiwan Aboriginal Struggle during the Japanese Colonial Era," in *The Mirror and the Window of Taiwan History* (Taipei: Institute for National Development, 2002), 103.

[142] Fanon, 61.

understanding and changing the structural causes that perpetuate poverty, we can help alleviate it.

Poverty is a state in which individuals or households have resources too limited to meet their basic needs for nutrition, shelter, clothing, health care, education, and transportation. The World Bank distinguishes poverty using three levels: "extreme," "moderate," and "relative."[143] "Extreme poverty" refers to households earning less than a dollar a day so that subsistent needs cannot be met. The members of such households frequently go hungry, cannot afford health care and education, and have no access to clean water and sanitation.[144] In 2001, "1.1 billion people," or "one sixth" of the world population, lived in such a state.[145] Households in "moderate poverty" earn less than two dollars a day and "barely" meet their basic needs;[146] 2.7 billion people were moderately poor.[147] Households in "relative poverty" tend to be in wealthy countries, where their income falls a certain percentage below the "average national income" so that they cannot access "cultural goods, entertainment, recreation," "quality health care, education," and the means or "social mobility."[148] More than half of the world's population, 3.8 billion people, continue to live in poverty.

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[143] Cited in Sachs, *The End of Poverty*, 20.

[144] Ibid.

[145] The World Bank, "Poverty Analysis," 2007, http://go.worldbank.org/K7LWQUT9L0; Sachs, *The End of Poverty*, 20, 24.

[146] The World Bank, "Poverty Analysis"; Sachs, *The End of Poverty*, 20.

[147] The World Bank, "Poverty Analysis."

[148] Sachs, *The End of Poverty*, 20.

Regional poverty as a product of structural violence has its roots in Industrial-Revolution-created economic and power disparity. Economist Sachs points out that by today's standard, the world before the nineteen century suffered from "universal poverty"; differing degrees of national "prosperity" were not so marked.[149] However, after the Industrial Revolution came around 1800,[150] an unprecedented boom economy "fueled" political and military power and produced the British Empire, which ultimately controlled "over one sixth of the humanity."[151] Different speeds of economic growth created a disparity of "wealth and power" between nations.[152] The "early industrialization" of Europe created "a vast European empire throughout Asia, Africa, and the Americas."[153] Gradually, the increasing power difference produced problematic "social theories" that try to explain the disparities as "superiority" versus "inferiority," "whether religious, racial, genetic, cultural, or institutional." Such theories "in turn justified brutal forms of exploitation of the poor through colonial rule, dispossession of the properties and lands of the poor by the rich, and even slavery.[154] By spreading technologies and capital to their colonies and stimulating colonial markets, the European empire gathered more wealth and power, using it for further exploitation.[155] With their

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[149] Ibid, 26.

[150] Ibid., 27, 32.

[151] Ibid., 33

[152] Ibid., 38.

[153] Ibid., 38, 39.

[154] Ibid, 39.

[155] Ibid., 41.

natural resources 'scrambled'[156] and development of local human resources diminished, regions or countries steeped in colonial rule, such as India and Africa, had a hard time developing even after colonial powers left. Their current poverty has cultural, historic, and economic structural roots.

The World Bank and International Monetary Fund (IMF) offer another example of how poverty can be exacerbated by social or political structures like the structural adjustment programs of lending agencies. Though the ostensible goal of these agencies is to reduce poverty, their mechanism for helping developing countries often exacerbates the misery of the poor: structural adjustment programs often urge countries receiving loans to reduce government costs by cutting education, health care, and welfare expenses. Poor people simply cannot make up the deficit in these programs; as such they become the frontline victims of such structural adjustment.

Poverty is a consequence of structural violence. Poverty is also itself a form of structural violence, because it easily creates a "poverty trap" that is hard to escape.[157] Both Galtung and Sachs note that poverty is often associated with poor health and violence. Without access to adequate food, clean water and sanitation, poor people fall ill easily and preventable or curable diseases often become fatal. "Poor health causes poverty, and poverty contributes to poor health."[158] Confronted with natural disasters or wars, the poor become even more physically vulnerable. Unable to afford education, they find it harder to escape the poverty trap.

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[156] Shillington, 301.

[157] Sachs, *The End of Poverty*, 19.

[158] Ibid, 204.

Acknowledging that poverty is often associated with violence by no means suggests that the poor are inherently prone to violence. But impoverished environments and unfulfilled basic needs enhance the appeal of criminal economic gain (such as drug dealing or gang involvement) and the allure of ideological rewards (such as the visions of heaven Islamic Jihadists often use to recruit suicide bombers). People are easily mobilized if rhetoric promises a better physical or ideological living condition. Sachs underscores the connection between poverty, instability, and terrorism, stating, whether terrorists are rich or poor or middle class, their staging areas—their bases of operation—are unstable societies beset by poverty, unemployment, rapid population growth, hunger, and lack of hope. Without addressing the root causes of that instability, little will be accomplished in stanching terror.[159] To deal with terrorism, he argues, we must promote economic equality "in societies that are not part of global prosperity, that are marginalized in the world economy, that are bereft of hope, and that are mistreated and abused by the rich world, as have been the oil states of the Middle East."[160]

Gender Discrimination. Women often are the poorest among the poor because of their social marginalization. Citing various research, Brock-Utne notes the forms of structural violence that women in many parts of the world experience. When food is scarce, boys, brothers, and husbands are more likely to get fed first, and girls and women often suffer malnutrition. When stricken by illness, boys are more likely sent to the hospital than girls and women. Many women around the world, whether full-time housewives or

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[159] Ibid., 330-331; see also 215.

[160] Ibid., 216.

career women, have "longer working hours" than men and "less leisure time."[161] Meena Razvi and Gene Roth's research on Indian rural women's socio-economic development clearly illustrates the interlocking social and cultural forces that oppress and suffocate women.[162] According to Razvi and Roth, women's status in India fell from a relative equality between men and women in the Vedic time (1,500 – 1,000 B.C. onward) to one of social and economic discrimination, the result of Brahmins increasingly promoting negative views of women. Such discrimination was validated by religious teachings, cultural attitudes, and values which tightly conditioned and influenced women's life world and behavior. As a result, India reports increased abortion of female fetuses and higher girls' mortality due to competing for limited resources. The significant gap between men and women in accessing education resources[163] limits women's employment opportunities and the nature of work that women can do or are allowed to do. "74.2" percent of Indian women live in rural areas where they work unceasingly but still live in poverty.[164] Lack of education also makes these women more susceptible to exploitation and domination. Their labor and its contributions to families and the

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[161] Birgit Brock-Utne, *Educating for Peace : a Feminist Perspective* (New York: Pergamon Press, 1985), 6.

[162] Meena Razvi and Gene L. Roth, "Socio-economic Development and Gender Inequality in India," paper presented at the Academy of Human Resource Development International Conference (AHRD) (Austin, TX, 3-7 March 2004), 168-175; "Women's Socio-Economic Development in India: The Role of Non-Governmental Organizations," paper presented at the Academy of Human Resource Development International Conference (AHRD) (Austin, TX, 3-7 March 2004), 82-89.

[163] In Gujarat, the literacy rate for men is 73.1 percent and for women 48.6 percent, see Razvi and Roth, "Socio-economic Development," 170.

[164] Meena Razvi and Gene L. Roth, "Socio-economic Development," 170, 171, 172.

national economy are not recognized. Razvi and Roth note that although women are conscious of their oppression, the fear of community "retaliation" silences them.[165]

Feminists tend to assert that the patriarchal domination of society is a deliberate act by men, an assertion most men dispute. Whether deliberate or not, Razvi's observations reinforce how the trickle-down effects of gender discrimination do not produce a healthy society, where all individuals can grow and flourish. Sachs makes the same observation, noting how "leaving half of the population without economic or political rights and without education, [undermines] half of the population in its contribution to overall development. Denying women their rights and education results in cascading problems."[166] Gandhi, too, shared this view.[167]

To sum up, direct violence and structural violence often work hand in hand in that structural superiority makes the imposition of direct violence possible and effective, and the imposition of direct violence secures structural superiority.

Conclusion

The foregoing discussions make clear that a majority of scholars see violence as a symptom of political or socio-economic ill-health, even failure. Whatever its context, violence signifies the breakdown of civility. Whatever violence may achieve, it cannot avoid inflicting grave harm. As Arendt has warned, "The danger of violence, even if it

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[165] Razvi and Roth, "Women's Scio-economic Development."

[166] Sachs, *The End of Poverty*, 60.

[167] Mohandas K. Gandhi, "Speech at Ladies' Protest Meeting, Bombay," The Bombay Chronicle, April 7, 1919, in *CWMG*, 15 (1965), 189.

moves consciously within a non-extremist framework of short-term goals, will always be that the means overwhelm the end."[168] Violence always falls short; peaceful and creative responses are always possible to new situations.[169] Of course, what some call a complicated social disease, like violence, cannot be eradicated overnight and needs be tackled "from different fronts."[170] The purpose of peace educators cited above is to explore less harmful and more constructive long-term answers to problems that might otherwise seem to demand violent solutions. The three theorists--Freire, Gandhi, and Hanh--provide alternatives that may inspire us to respond to conflict and suffering constructively. The following chapter discusses Brazilian philosopher and educator Paulo Freire's critical approach to shed light on how we can become critical and creative toward the violent circumstances of our lives.

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[168] Arendt, *On Violence*, 80.

[169] Sheff, 68.

[170] Hyde and Forsyth, 100.

CHAPTER III

THE CRITICAL APPROACH

Each day be open to the world, be ready to think; each day be ready not to accept what is said just because it is said, be predisposed to reread what is read; each day investigate, question, and doubt. I think it is most necessary to doubt. I feel it is always necessary not to be sure, that is, to be overly sure of 'certainties.[1]

The Historical Context

Devoted to the practice and theory of critical pedagogy aiming at human emancipation from oppression, Freire's pedagogy has been adopted and reinvented in various settings and has had a worldwide influence. As feminist peace educator Birgit Brock-Unte points out, "Few other educational practioners and theorists have had such a profound influence on educational thinking in the last century as...Paulo Freire."[2] Many Freirean scholars echo her statement.[3]

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[1] Paulo Freire, *The Politics of Education: Culture, Power, and Liberation*, trans. Donaldo Macedo (Granby, MA: Bergin & Garvey, 1985), 181.

[2] Birgit Brock-Unte, review of *Education, Literacy, and Humanization: Exploring the Work of Paulo Freire*, by Peter Roberts, *International Review of Education* 47, no. 1 (2001): 159.

[3] Peter Roberts, 1; Martin Carnoy, foreword to *Padagogy of the Heart*, by Paulo Freire, trans. Donaldo Macedo (New York: Continuum, 2000), 7; Donald Marcedo, foreword to *Pedagogy of Freedom* by Paulo Freire, trans. Patrick Clarke (New York: Rowman and Littlefield, 1998), xvii; Peter L. McLaren and Henry A. Giroux, foreword to *Reading Paulo Freire: His Life and Work*, by Moacir Gadotti (Albany, NY: State University of New York Press, 1994), xiii; Peter Mayo, "Paulo Freire 1921-1997: An Appreciation," *Convergence* 30, no. 1 (1997): 4.

Just as Gadamer emphasizes the historicality of human existence, Freire also acknowledged that we are products of the historical context in which we live. His specific historical context was oppression, his experiences of poverty and injustice in Brazilian society during his formative and adult years. Born in 1921, Freire was just a schoolboy during the Great Depression when his father lost his position as an officer in the military police and died when Freire was only ten. Plunged into poverty and hunger, the family of five lived on the mother's meager widow's pension. In *Letters to Christina* he recalled that when he had to steal food from their neighbor, whether he was caught or not, he and his family experienced profound guilt.[4] As a result of these childhood experiences, Freire understood oppression.[5]

Peter Roberts succinctly summarizes the overall Brazilian social, political, and economic situation in which the adult Freire lived and worked.

> During the 1950s and early 1960s, Brazil was characterized by immense inequalities in the distribution of resources, with a high concentration of wealth in the hands of a few elite landowners and grinding poverty among rural peasant communities and the urban poor. Inequalities between groups in housing, food and water supplies, and provisions for health care and education were glaringly apparent.[6]

Cynthia Brown notes that in Recife, northeastern Brazil, where Freire was born, grew up, lived, and worked most of the time before his exile, adult illiteracy was between

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[4] Paulo Freire, *Letters to Christina*, trans. Donaldo Macedo (New York: Routledge, 1996), 18, 24.

[5] Jorge Jeria, "Vagabond of the Obvious: The Life and Writings of Paulo Freire." *Vitae Scholasticae: the Bulletin of Educational Biography* 5, no. 1 & 2 (1986): 10; "Controversy," *Convergence* 6, no. 1 (1973): 46.

[6] Roberts, 8.

sixty to seventy percent in the 1960s.[7] Freire himself documented that in 1964, four million Brazilian children had no schools to attend and sixteen million Brazilians fourteen years and older were unable to read and write.[8] A convergence of these factors led Freire to analyze the condition of oppression and to seek solutions for changes through literacy work. His literacy program started with critically reading the world, the reality one lives in.

Freire's Critical Pedagogy

Freire's view of reality is twofold, the ontological reality and the existential reality. The ontological reality is his conviction that humans have "an ontological and historical vocation of becoming more fully human."[9] The existential reality is people's day-to-day life situations, which often exhibit distortions of the ontological reality. Oppression, exploitation, and domination of all sorts dehumanize people and hinder their full potential. Critical education can liberate people from submersion in oppression. By arousing learners' awareness of both the subjective and objective reality of their lives and of obstacles that hinder the full development of their potentials, Freirean liberating education urged learners to take action to transform oppressive circumstances. Although Freire's ideas originated in the political and social contexts of Latin America, most

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[7] Cynthia Brown, "Literacy in 30 Hours: Paulo Freire's Process in Northeast Brazil, *Social Policy* 5, no. 2 (1974): 25.

[8] Paulo Freire, *Education for Critical Consciousness*, trans. Myra Bergman Ramos (New York: Continuum, 1994), 41.

[9] Paulo Freire, *Pedagogy of the Oppressed*, trans. Myra Bergman Ramos (New York: Continuum, 1998), 48, see also 25.

Freirean scholars see that Freire's ideas are not only applicable to literacy education in its original contexts but also inspirational for political, social, and economic analysis in other parts of the world.[10] Freire's view of the human ontological vocation and his faith in the human potential to make changes and to become more fully human are not limited to his time and social background. That his books are widely read and translated around the world indicates some universality in his theory that strikes the chord of human concern. His problem-posing methods for reading the world, his use of dialogue to understand reality collectively, and his "conscientization" of reality are as pivotal in today's democratic society as they were in Freire's own social context, especially now when information and ideology can be manipulated on a large scale to threaten peace.

Freire's View of Reality

Freire never distinguished between the two levels of reality, ontological reality and the realities of the concrete day-to-day existential situations of people's lives, nor should such a distinction be made, because the ontological reality is latent in, behind, above, or within the day-to-day existential reality. From the first level of reality, the ontological view, Freire regarded humans as having a vocation of "humanization"—to become more "authentic human beings."[11] One fulfills this vocation through how one deals with day-

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[10] Richard Shaull, foreword to *Pedagogy of the Oppressed,* by Paulo Freire (New York: Continuum,1998), 11; João da Veiga Coutinho, preface to *Cultural Action for Freedom,* by Paulo Freire, Monograph no. 1, trans. Loretta Slover (Cambridge, MA: Harvard Educational Review, 1970), v; Daniel S. Schipani, *Conscientisation and Creativity: Paulo Freire and Christian Education* (Lanham, MD: University Press of America, 1984), ix.

to-day life situations, interacts with others, and generally behaves. Freire's idea of the ontological vocation of humanization points out the direction of human spiritual aspiration. The second, existential level of reality, the day-to-day political, economic, and social life situations, provides a test pool in which people employ their criticality, wisdom, courage, and compassion to understand, to know, to act, and to change the dehumanizing reality that hinders the realization of their vocation to live fuller lives.

Freire's idea of humanization as the human vocation is an ontological view or interpretation of the purpose/meaning of all our existential situations. His idea of the human vocation stemmed from his Catholic tradition, in which *vocation* refers to God's calling each and everyone to shape their lives towards holiness whether through marriage, the priesthood or consecrated life;[12] all involve lifetime commitments. His *Pedagogy of the Oppressed,* an early and most influential book, begins with the issues of "humanization" and its negation, "dehumanization."[13] The idea of humanization as the human vocation is the starting and returning point of Freirean philosophy and pedagogy. He tried hard to make educators, politicians, and all people recognize, respect, and center their practices and lives on the human vocation of humanization.

Humanization starts with a recognition of its ontological goal. For Freire, to humanize is, first, to recognize people as "persons" and therefore meant to be free.[14] Secondly, to humanize is to dissolve limitations and remove obstacles imposed upon people by others

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[11] Freire, *Pedagogy of the Oppressed,* 25; *Education for Critical Consciousness,* 20.

[12] Fr. Godwin Asuquo, personal conversation with author, 28 January 2007.

[13] Freire, *Pedagogy of the Oppressed,* 25.

[14] Ibid., 32.

or themselves, conditions that eventually weaken people's capacity or deprive people of their opportunities to develop into full personhood. Therefore, when laborers emancipate themselves from exploitation,[15] when citizens fight against political oppression, and when women struggle against gender discrimination, they engage in the process of humanization. By participating in these historical processes of humanization, men and women are committing themselves to such an ontological vocation of humanization.[16]

Freire perceived humans as relational beings, "engag[ing] in relationships with others and with the world."[17] Moreover, they are "in a permanent process of searching"[18] for fulfillment of the human vocation and collective liberation. As Roberts interprets the relationship with others, it is through "enter[ing] into relationships with one another" and through "dialogue with others" that "we humanize ourselves."[19] Freire regarded humans as "exist[ing] in constant interaction" with the external world. This interaction constitutes our subjectivity, which in turn influences our external objectivity, comprised of the natural world, other people, and social institutions.[20] Subjectivity and objectivity interact dialectically and often generate conflicts. The external material conditions and the ways the society is structured and people are treated shape our experiences and frame the views of our existential reality. The external reality also conditions and influences

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[15] Ibid., 26.

[16] Ibid., 47-48.

[17] Freire, *Education for Critical Consciousness*, 3; see also *Pedagogy of Freedom*, 25.

[18] Freire, *Pedagogy of Freedom*, 21.

[19] Peter Roberts, 43.

[20] Freire, *Pedagogy of the Oppressed,* 32.

our affective and cognitive needs and our interpretations of meaning within our existential situations. Through this dialectical interaction our knowledge and being are continuously formed and transformed. Such interaction between subjectivity and objectivity constructs our existential reality.

The existential reality, people's day-to-day living conditions, is influenced by the political, economic, and social construction of a given society. For instance, in economically well-developed regions, generally speaking, people have better living conditions. Sustenance is not an overall problem; disadvantaged groups are more likely to obtain help from the society's welfare system or charities. More resources are available for improving various aspects of their lives, education, health care, and even recreation. In contrast, in regions where economic development is limited, their resources for sustenance, education, and health care are also limited, a situation that increases their vulnerability to diseases and reduces their capacity to cope with injustice in the society and with inter-group conflicts. However, even in well-to-do regions, the economy is not the sole force that promotes social and political progress. Various other elements interact to promote growth and transformation. Education that analyzes dysfunctional living conditions can improve them. For Freire, the purpose of emancipating education is not only to observe and describe reality objectively, but also to interpret reality in the context of its existence and to know its *raison d'être* and then to act upon solutions for changes.[21]

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[21] Shor and Freire, *Pedagogy for Liberation*, 82.

In Freire's view, reality is a "process," "unfinished" and "transformational."[22] However, reality does not transform itself; it is transformed by human actions. Human actions, the cultural reality, and the world are in a constant dialectical interaction: "By acting they transform; by transformation they create a reality which conditions their manner of acting. Thus it is impossible to dichotomize human beings and the world, since the one cannot exist without the other,"[23] a view close to Gadamer's idea of "effective historical consciousness."[24]

Freire's View of Human Potential

Because reality is an ongoing transformative process, human beings have the potential to transform the world through their work and creativity.[25] For Freire, humans can think, know, speak, act, create and re-create, and reflect upon themselves, their existence. Although these are common human activities, Freire defined them in deeper ways. Humans can think comparatively and evaluatively. They can dream. They can choose from options and make decisions on what they know. By speaking for themselves, they claim their subjectivity, because they are subjects, not objects. Subjects act on their own behalf, being for themselves; they are not being acted upon, by, and for others, which turns people into objects. Through creative and re-creative acts, humans make their

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[22] Freire, *Pedagogy of the Oppressed*, 56, 65.

[23] Freire, *Education for Critical Consciousness*, 102.

[24] Gadamer, *Truth and Method*, 1st ed., 268, 305, 310.

[25] Freire, *Pedagogy of the Oppressed*, 69.

"cultural reality" that reshapes the natural world.[26] Beginning as hunters and gatherers, our ancestors created culture—material and nonmaterial—to change their living conditions. Inheriting their creations, we recreate, ramify, or advance the cultural system to cope with the ever-changing human conditions influenced by the culture.

Freire's writing may serve as an example of the recreation of culture. Drawing upon broad sources, Freire has long been characterized as eclectic in the formation of his theory, and therefore its originality was suspect.[27] But citing John Dewey, Freire himself interpreted originality as applying old ideas to new contexts.[28] "Consequently," Paul V. Taylor comments, "the text which Freire offers is actually a complex tissue of his own work and the threads of other pedagogies and philosophies which he has woven all together across the loom of his experience and his genius."[29] Indeed, his creative synthesis of various ideas and its application to education give education a fresh outlook and an infinite depth. Such a recreation typifies one of the ways through which culture is developed, ramified, and advanced.

Freire had absolute confidence in humans' potential to fulfill their ontological vocation because he trusted in people's capacity to understand, to know, to act, to grow, and to create a better world together.[30] Many scholars read such an affirmation in Freire's work. Jim Crowther and Ian Martin state that Freire's work is concerned mainly

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[26] Freire, *Education for Critical Consciousness, 43.*

[27] Taylor, 34; Elias, 32.

[28] Freire, *Education for Critical Consciousness*, 57n24.

[29] Taylor, 34.

[30] Freire, *Pedagogy of the Oppressed,* 22.

with "reassert[ing] the possibility of human agency."[31] Egla Martinez-Salazar emphasizes Freire's endeavor to acknowledge the capacity of the oppressed to generate knowledge to liberate themselves and his efforts in helping them to do so.[32]

The Distortion/Alienation of Human Life

In contrast to humans' ontological vocation of "humanization," "dehumanization" is "a distortion of the vocation of becoming more fully human."[33] Various forms of "injustice, exploitation," and domination constitute the obstructive or destructive forces that dehumanize people.[34] Freire considered such obstruction and destruction as violence initiated by those who have the power to dominate and by those "who fail to recognize others as persons."[35] Humans' uncompleted status makes it possible for them to both humanize and dehumanize.[36] Persistent oppressive conditions often twist the consciousness of both the oppressor or the oppressed and make it hard for them to pursue fuller humanity. To fight against conditions of dehumanization, one has to recognize the oppressive or oppressed situation that one is in, know its causes, and then take action to

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[31] Jim Crowther and Ian Martin, "Twenty-first Century Freire," *Adults Learning* 17, no. 2 (October 2005) : 9.

[32] Egla Martinez-Salazar, "Freire In the North under Southern Eyes," in "Tribute to Paulo Freire," eds. Paula Allman et. al, special issue, *Convergence* 31, no. 1 & 2 (1998): 133.

[33] Freire, *Pedagogy of the Oppressed*, 26.

[34] Ibid.

[35] Ibid., 37.

[36] Ibid., 25.

liberate oneself from it.[37] Both the oppressor and the oppressed are manifestation of dehumanization.[38] Humanization, then, means to stop being the oppressor or the oppressed but to start being a "human in the process of achieving freedom."[39]

Freire defined oppression as the deprivation of someone's right or opportunity to be more fully human.[40] Although in his early work, Freire's analysis of oppression implied more political, economic, and social oppression, his later works, as a result of external challenges and his own awareness of other issues, included a wider spectrum of social oppression based on race, gender, religion, nationality, age, bodily size, and physical and intellectual impairments.[41]

Constant oppression damages the self-perception of the oppressed and submerges their consciousness.[42] Citing both Georg Hegel's analysis of the consciousness of master and slave and Erich Fromm's analysis of the consciousness of the sadist and masochist, Freire showed how the life of the oppressor and the oppressed have been distorted by what they have become. The oppressor's behavior is tantamount to sadism, enjoying the domination of other people, turning them into "things" and making them lose their "freedom."[43] In the process of being oppressed, the oppressed gradually adopt the oppressor's consciousness, images, values, and attitudes and internalize the oppressor's

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[37] Ibid., 30.

[38] Ibid., 29, 38.

[39] Ibid., 30.

[40] Ibid., 37, 39.

[41] Torres, 2.

[42] Freire, *Pedagogy of the Oppressed*, 27, 33.

[43] Erich Fromm, *The Heart of Man* (New York: Harper and Row, 1966), 32.

devaluing perception of themselves. Such identification with the oppressors readily turns the oppressed into oppressors during their struggle for their own freedom.[44] Whether it is adopting the oppressor's image or not, in our current world many examples show the oppressed turning into the oppressor during their struggle for freedom or autonomy. There are many examples in the past as well as in the present. By oppressing others and depriving them of their right to become more authentic humans, the oppressors dehumanize themselves. When the oppressed internalize the way they are treated and subscribe to the oppressors' values, they contribute to their own oppression and dehumanization. Freire warned the oppressed against repeating a dehumanizing strategy in their struggle for freedom, for such strategies will only trap them in the vicious circle of dehumanization. Instead, in the struggle, the oppressed should be "restorers of the humanity of both."[45]

In the interaction among humans, cultures, and the world, people can be knowingly or unknowingly deprived of their right to full humanity. The reality of oppression is not always self-evident to people who live within the reality. Women living in a culture in which they are taught to be submissive to their husbands may not necessarily regard themselves as oppressed even though they are treated violently or cruelly. When the oppressed are not aware of their oppression, they need to be made aware of it. Often the oppressed recognize their oppression; however, they either do not know how to deal with it, fear the consequences of dealing with it, or feel powerless to change the status quo. For example, in many situations the clergy exploit their believers sexually, financially, or

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[44] Freire, *Pedagogy of the Oppressed*, 38-47.

[45] Ibid., 26.

emotionally. Because victims are conditioned to respect their religious leaders, the victims often do not have the courage and power to take action to challenge them. In political oppression, the oppressive government has such comprehensive resources that the oppressed would feel unable to counteract them. To transform an oppressive situation, the oppressed need to come together first to critically identify the causes of oppression, then to challenge the reality and take action[46] to transform its dehumanizing elements and structure.[47] With "critical intervention," it is possible to create situations that permit and encourage "the pursuit of a fuller humanity."[48] Freire made it clear that "the pedagogy of the oppressed" is "the pedagogy of people engaged in the fight for their own liberation."[49]

Peace and Hope

Awarded the UNESCO prize for peace education in 1986,[50] Freire regarded fighting for peace as fighting against various forms of violence, including not only "physical" violence but also latent violence, such as hunger, racism, sexism, classism, superpowers' domination of economic interests, or ecological exploitation. For him, seeking for peace is not to deny conflicts, but to seek for reasonable solutions through critical

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[46] Ibid., 29, 34.

[47] Freire, *Cultural Action For Freedom,* 11.

[48] *Pedagogy of the Oppressed,* 34, 29.

[49] Ibid., 35.

[50] Crowther and Martin, 8.

"confrontation."[51] A peaceful world is a world in which justice reigns, with no unpunished domination, economic exploitation, discrimination, or mistreatment of anybody. Humans should boldly dream of building an utopia where power is founded on "ethics," and the political power exists to ensure "freedom, rights and obligations, and justice" for all, rather than to support the interests of a few.[52]

Freire believed that humans need to "fight unceasingly" to bring such a world closer to reality.[53] What sustained Freire's hope was his faith in people. In his preface to *The Pedagogy of the Oppressed*, Freire explicitly hoped that "[his] trust in the people, and [his] faith in men and women, and in the creation of a world in which it will be easier to love" will last.[54] To work with people as colearners, "it is necessary to have faith in the people, solidarity with them."[55] For Freire, "hope is an ontological need" of a person.[56] In *Pedagogy of Hope,* Freire told the story of how he "educated" his "hope" during his seven-year depression by "invent[ting] the concrete hope" of seeing himself free from the depression, and he succeeded.[57] Hope is especially needed when the situation is dire. Without hope, it is not possible to struggle along; without struggle, even when there is

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[51] Freire, *Letter to Christina*, 185.

[52] Ibid.

[53] Ibid., 186.

[54] Freire, *Pedagogy of the Oppressed*, 22.

[55] Freire, *Cultural Action for Freedom*, 25.

[56] Paulo Freire, *Pedagogy of Hope*, 8; see also *Pedagogy of Freedom*, 58.

[57] Freire, *Pedagogy of Hope,* 29.

hope, hope will not become "historical concreteness."[58] A progressive educator should "unveil opportunities for hope" through truthful political analysis despite obstacles to change. For him, "hopelessness and despair" prevent people from acting. Inaction, in turn, results in "hoplessness."[59] Freire regarded "hopelessness" as "denying the world and fleeing from it."[60] If one "fight[s] with hope," one has the patience to wait for changes during the process of fighting for freedom. Freire said, "As long as I fight, I'm moved by hope."[61] Many scholars acknowledge the hope transmitted by Freire's work.[62] Peter Roberts points out that Freire's popularity is largely derived from "the profoundly hopeful" nature of Freire's work and that one can read Freire's pedagogy as "a narrative of hope."[63] The oppressed have to hope that the oppressive situation is not a dead end but "a limiting situation which they can transform" and have to use this hope to motivate themselves for liberation.[64]

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[58] Ibid., 9.

[59] Ibid.

[60] Freire, *Pedagogy of the Oppressed*, 72.

[61] Ibid., 73.

[62] Frank Margonis, "Paulo Freire and Post-Colonial Dilemmas," *Studies in Philosophy and Education* 22 (2003): 145; Peter Mayo, "Transformative Adult Education in a Age of Globalization: A Gramscian-Freirean Synthesis and Beyond," *The Alberta Journal of Educational Research* 42, no. 2 (1996): 148.

[63] Peter Roberts, 2.

[64] Freire, *Pedagogy of the Oppressed*, 31.

Freire's Critical Methods of Achieving Peace

His method of achieving such freedom is critical education, posing problems to engage participants in dialogue to investigate the realities of their lives. Generating solutions so that all can act upon them individually/collectively to change reality is an integral part of the learning and humanization process.[65] An emancipatory educational process consists of a continuous cycle of *praxis*, "the action and reflection of men and women upon their world in order to transform it."[66] The dynamic cycle of reflection and action generates a new understanding of reality that transforms consciousness, a change Freire called "conscientization," "the development of the awakening of critical consciousness."[67] Problem posing, dialogue, and conscientization constitute the essential elements of the Freirean methods.

Problem-posing

Similar to Gadamer's question/answer dialectics, continuously questioning the text to find its truth/hidden meaning, the Freirean problem-posing method involved continuously questioning problematic realities to find their remedies. For Gadamer, "Only a person

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[65] Freire, *Politics of Education*, 43-91; *Education for Critical Consciousness*, 43-58; *Pedagogy of the Oppressed*, 47-49, 60, 65, 68-69; *Culture Action for Freedom*, 11.

[66] Freire, *Pedagogy of the Oppressed*, 60.

[67] Freire, *Education for Critical Consciousness*, 19.

who has questions can have knowledge."[68] In his literacy programs, Freire used the problem-posing method to induce people to dialogue and reflect on their realities so that their critical consciousness of them could be aroused. "Problem-posing education involves a constant unveiling of reality."[69] The major task of the educator is to create situations that allow both participants and educator to pursue, discover, or create "true knowledge" of reality together.[70]

Contrary to the common criticism that Freire did not provide concrete methods for implementing his ideas,[71] Freire carefully designed his literacy process. In the execution of a literacy program, Freire's team of facilitators/educators first conducted field vocabulary studies to produce "generative words." With the help of community volunteers, the team investigated the life and cultural activities of the region where the literacy program would take place. They selected words loaded with the "existential meaning" and "emotional content" of this community as "generative words," which often differed from community to community depending upon their occupations or socio-economic situations.[72] Through visual images, these "generative words" were then used to "codify" the existential situations that these words represented. Codified images were then used to induce dialogue and discussion by asking questions regarding situations shown in the images. Through such discussion, participants "decoded" the meanings or

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[68] Gadamer, *Truth and Method*, 1st ed., 328.

[69] Freire, *Pedagogy of the Oppressed*, 62.

[70] Ibid.

[71] Daniel Schugurensky, "The Legacy of Paulo Freire: A Critical Review of His Contribution," *Convergence* 31, no. 1 & 2: 25.

[72] Freire, *Education for Critical Consciousness*, 49.

"implications" of the situation that the image represented.[73] As Deborah Barndt explains, "The code becomes a meeting point for dialogue between and among teacher and students in which everyone's understanding is broadened and deepened."[74] Not until the participants had a critical consciousness of the reality of their lives were the actual words representing the situation introduced to the participants.

Combined with the themes of the generative words, the codifications introduced the participants to the "anthropological concept of culture" to induce their reflection on the differences between culture and nature and their awareness of the human capacity to create culture to improve their lives. Though humans are subject to the conditioning of the culture that they create, the capacity for cultural creation also suggests the possibility for cultural change.[75] As Phyllis Cunningham succinctly put it, "since we socially construct our reality it is possible to reconstruct it."[76] The codified images that Freire used in culture circles for reflecting upon culture, nature, and human relations are, for example, pictures of hunters with a bow and arrow or a gun or humans' working on clay. The questions the educator asked could be as simple as "What do you see in the picture?"[77] More probing questions follow: Who made a certain object? Why did they

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[73] Ibid., 47.

[74] Deborah Barndt, "The World in a Tomato: Revisiting the Use of 'Codes' in Freire's Problem-posing Education," *Convergence* 31, no. 1 and 2 (1998): 65.

[75] Freire, *Education for Critical Consciousness*, 46.

[76] Phyllis Cunningham, "The adult educators and social responsibility," *Phyllis Cunningham Retirement Anthology* (DeKalb, IL: College of Education, Northern Illinois University, 2003), 93.

[77] Brown, "Literacy in 30 Hours," 26.

make it? How did they make it?[78] This process is to help participants realize that as they live their lives, they are also "makers of culture."[79] The actual graphic presentations or words were introduced once participants had sufficient conscientization of their roles in the world and in their culture. Brown points out that by not using any written material in the initial stage, the educator not only allowed participants to gain confidence in the process of expressing their knowledge but also avoided demeaning them for their inability to read and write. Their eagerness to read and write was hence encouraged.[80] In this way, literacy was introduced to participants as "a key to the world of written communication."[81]

In an interview, Myles Horton, an adult educator and founder of the Highlander Center in Tennessee, revealed what he considered as his "biggest discovery" ever: the key as a facilitator of social education meetings was not knowing the answer, but asking questions. "You don't have to know the answers. You raise the questions, sharpen the questions, get people to discuss them. . . . in that group of [Appalachian] mountain people a lot of the answers were available if they pooled their knowledge."[82] Both Myles Horton and Freire expressed amazement at the eloquence of working-class people and peasants

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[78] Freire, *Education for Critical Consciousness*, 63.

[79] Brown, "Literacy in 30 Hours," 29.

[80] Ibid.

[81] Freire, *Education for Critical Consciousness,* 46.

[82] Aimee Isgrig Horton, *The Highlander Folk School: A history of Its Major Programs, 1932-1961*(Brooklyn, NY: Carlson, 1989), 15, 16.

in analyzing their own world. They needed only encouragement and opportunities to act upon solutions for change.

Dialogue

The purpose of problem-posing is to induce participants' dialogue on their realities. For Freire, the need for dialogue is an intrinsic human need because humans "are not built in silence, but in word, in work, in action-reflection."[83] Freire defined "the word," the "essence" of dialogue, as consisting of the spoken word and the active work.[84] The "dimensions of action and reflection," a *praxis,* is the spiraling interaction that helps "to transform the world."[85] People are truly speaking a word when they incorporate action into the word. A word without the dimensions of reflection and action is not an authentic word. For Freire, the action is the "flesh" of the word. Without actions, words have limited value. "Right thinking is right doing."[86] Freire's unconventional interpretation of the *word* hints at another trace of his Christian theological influences. The Gospel of John proclaims, "In the beginning was the Word, and the Word was with God, and the Word was God."[87] The Word is *Logos* in Greek. St. John claims Jesus as the Word incarnate: "And the Word became flesh and dwelt among us . . . we have beheld his glory,

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[83] Freire, *Pedagogy of the Oppressed*, 69.

[84] Ibid., 68.

[85] *Pedagogy of the Oppressed*, 33, 60, 68-69; see also *Cultural Action For Freedom,* 12, 48.

[86] Freire, *Pedagogy of Freedom*, 39; see also 42.

[87] John 1:1, (Revised Standard Version, Catholic Bible).

glory as of the only Son from the Father."[88] The parallel between John's message and Freire's interpretation of the *word* is the primacy of the Word/word. Only when the Word became flesh did the Word fully manifests his grace and glory, and only when the word is incarnate in the flesh of action is the word complete and meaningful. Such an interpretation spells out that unless we mean what we say, and do what we mean, what we say will not change our realities and the world. Saying the true words is a right of all. We cannot say a true word alone, nor can we say it *for* others. When we prescribe our ideas for people, we deprive them of their right to speak for themselves.[89] By saying this, Freire highlights the inalienable right and responsibility of each person to take charge of his/her own word, work, action and reflection, and life.

For Freire, dialogue defines the relationship and attitude among dialoguers. True dialogue engages people in "a horizontal relationship" of "communication" and "inter-communication" based on "empathy."[90] Empathy means so profoundly putting oneself into the shoes of others that one loses one's identity.[91] In contrast, anti-dialogue is "a vertical relationship," in which one has power over another and therefore lacks empathetic understanding. "Anti-dialogue does not communicate, but...issues communiqués."[92] In a dialogical relation, the interlocuters are conscious of sharing

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[88] John 1:14.

[89] Freire, *Pedagogy of the Oppressed*, 69.

[90] Freire, *Education for Critical Consciousness*, 45.

[91] *Oxford Advanced Learner's Dictionary of Current English*, revised 3rd edition, s.v. "Empathy."

[92] *Education for Critical Consciousness*, 46.

power with one another. Freire was uncomfortable in speaking to big crowds because such speeches were un-dialogical.[93]

In both *Pedagogy of the Oppressed* and *Education for Critical Consciousness*, Freire clearly laid out the prerequisite attitudes for dialogue: love, humility, faith, hope, and critical thinking.[94] For Freire, dialogue is supposed to be "the loving encounter of people."[95] Love is "the foundation of dialogue and dialogue itself."[96] Only when love is the underlying attitude of dialogue can the interlocutors have the sincerity, willingness, and patience to concede or to take action to overcome the obstacles lying between them. Only when the point of departure is love is one willing to dialogue with another even in strife, rather than to hold grudges or to commit violence to solve problems. He states, "If I do not love the world—if I do not love life—if I do not love people—I cannot enter into dialogue."[97] Without love as the underlying attitude, conversations may go on, but it will not be dialogue. The capacity of love to walk an extra mile carries the interlocutors beyond language and other obstacles. This is probably what Freire meant by defining "love" as "dialogue itself." Other obstacles, such as arrogance and contempt, the opposite of humility, biases, negative emotions, and conflicts, prevent people from really "encounter[ing]" each other in dialogue. Another prerequisite for dialogue is faith. When people have "faith" in others' power to create culture and transform the world and

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[93] Budd L. Hall, " 'Please Don't Bother the Canaries': Paulo Freire and the International Council for Adult Education.," *Convergence* 31, no. 1 & 2 (1998): 99-102.

[94] Freire, *Pedagogy of the Oppressed,* 70-73; *Education for Critical Consciousness*, 45.

[95] Freire, *Education for Critical Consciousness*, 115.

[96] Freire, *Pedagogy of the Oppressed,* 70.

[97] Ibid., 71.

in their potential to fulfill their vocation of being more fully human, people respect one another, and sincere dialogue can occur. This probably is why Freire believed that "Belie[f] in others" makes dialogue possible.[98] Freire emphasized that "[f]aith in people is an a priori requirement for dialogue; the 'dialogical man' believes in others even before he meets them face to face."[99] Such a trust is the basis of dialogue. For Freire, "To engage in dialogue is to be genuine" and committed. "Dialogue is not to invade, not to manipulate....[but] to devote oneself to the constant transformation of reality."[100] Another necessity for dialogue is hope, an element connected to the faith in people. When there is faith in people, there is hope. Freire discerned hope in human incompleteness and in dehumanization becasue both drive humans to seek for completion and humanization. Hope is an essential element that sustains people in the struggles for freedom.[101] Finally, critical thinking is another building block of dialogue. Critical thinking denotes the ability to discern the dialectical relation between the world and people, to perceive reality "as process, as transformation, rather than as a static entity." Critical thinking also means to think and to always act " without fear of the risk involved."[102] Through dialogue, when people are linked by love, hope, and mutual trust, they can join in a critical search for truth.[103]

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[98] Ibid.

[99] Freire, *Pedagogy of the Oppressed,* 71-72.

[100] Freire, *Education for Critical Consciousness*, 115.

[101] Ibid., 72.

[102] Freire, *Pedagogy of the Oppressed*, 73.

[103] Freire, *Education for Critical Consciousness.*

Freirean emancipatory education emphasizes the dialogical relationship between the educator and the educatee and recognizes them as "equally knowing subjects," a distinction from the traditional education, what he called "banking education."[104] "True education" respects what learners know;[105] dialogue, therefore, is a necessity for the educators to know what the learners know and to let them express their knowledge. Because dialogue is a basic part of knowledge structure, it needs to be opened to all subjects in the process of knowing. To teach means to learn and to research *with* the learners, to be critical, not to discriminate, and to create an environment conducive to the collective production of knowledge by the participants and the educators.[106] The class is where educators, instead of transmitting knowledge, meet with educatees to engage in dialogues and to seek knowledge.[107] Freire observed that dialogue and problem-posing make learning more interesting. Dialogue creates opportunity for critical consciousness to be stimulated, inducing educates to develop a critical attitude. Jeria comments that the core of Freirean education is its "respect for the learners through dialogue."[108] Interpreting Freirean dialogical method, Noble points out the renewing nature of dialogical education. He emphasizes that a true dialogue is "a new dialogue each

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[104] Karel Kosik, *Dialectica de lo Confreto* (Mexico: Grijalbo, 1967), n.p. cited in Freire, *Cultural Action for Freedom*, 14.

[105] *Pedagogy of Freedom*, 36,

[106] Freire, *Pedagogy of Freedom*, 35, 37, 41, 49.

[107] Freire, *Education for Critical Consciousness*, 48.

[108] Jeria, 7.

time. . . . It has to be re-invented all over again in each setting."[109] The promising dialogical teaching and learning transaction is not always as easy as it may sound. Obstacles could arise from racial, gender, or class differences between the educators and the educatees. Such difference could make the solidarity with learners a challenge, as Elisabeth Ellsworth reflects from her own practices.[110] As Frank Margonis points out, this is why Freire urges educators to make a special effort to immerse themselves in the culture and knowledge of the learners, to be aware of their own privilege, and to cast off their prejudice so that true solidarity can be established between the learners and themselves.[111]

Conscientization (*Conscientização*)

Through dialogical reflection participants come to a critical understanding of reality. Acting on necessary changes and further reflecting on actions, participants become critically conscious. Freire called such a process conscientization. In the most general sense, Freire defined conscientization as "the awakening of critical awareness."[112] More specifically, conscientization is both reflective and active for the purpose of revealing reality. Transforming states of consciousness that fail to see the causality of reality is the

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[109] Phyllis Noble et al, "Critical Issues in the Formation of Freirían Facilitators," Latino Institute, Research Division, Reston, Virginia, January 1983, 3.

[110] Elizabeth Ellsworth, "Why Don't This Feel Empowering? Working Through the Repressive Myths of Critical Pedagogy," *Harvard Educational Review* 59 no. 3 (August 1989): 297-324.

[111] Margonis, 154-155.

[112] Freire, *Education for Critical Consciousness*, 19.

reflective part of conscientization. Acting on what is learned to change reality is the active part of conscientization. The process of reflection and action is most effective when it is collective work. Since reality is not static, we constantly create and recreate realities; therefore, on-going conscientization is necessary, a cycle of conscientization at increasing levels.

Freire emphasized, "Critical consciousness is brought about not through an intellectual effort alone, but through *praxis*—through the authentic union of action and reflection."[113] The absence of either one becomes either "verbalism" or "activism."[114] "Verbalism" is speaking without action; activism is action without reflection. Without reflection, understanding often remains on the surface and fails to reach the deeper truth of realities; without action, realities will not be changed. In defining conscientization, Freire emphasized action as "the process by which human beings participate critically in a transforming act"; for consciousness is not only capable of reflecting on reality; it can also act to transform reality.[115] João da Veiga Coutinho and Robert Riordan explicated conscientization as "the process in which men, not as recipients, but as knowing subjects, achieve a deepening awareness both of the socio-cultural reality which shapes their lives and of their capacity to transform that reality."[116] Myra Bergman Ramos, translator of *Pedagogy of the Oppressed*, interprets conscientization as "learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements

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[113] Freire, *Cultural Action for Freedom*, 48.

[114] Freire, *Pedagogy of the Oppressed*, 68-69.

[115] Freire, *The Politics of Education*, 106.

[116] João da Veiga Coutinho and Robert Riordan, eds., *Cultural Action for Freedom*, 27n1.

of reality."[117] Freire started by speaking to the disadvantaged population of Brazil to arouse their awareness of the causes and consequences of their realities, but from his perspective of the ontological vocation of humanization, it is safe to infer that such a critical attitude is supposed to apply to all. Then conscientization is a general critical attitude with which women and men proactively participate in social, cultural, economic, and political affairs that have influenced and will influence their lives and act upon what they know to be unjust, oppressive, or exploitative in order to transform the undesirable situations.

Conscientization is the movement to critical consciousness from states of consciousness that fail to see reality, "fanatical consciousness," "magic consciousness," and "naïve consciousness."[118] "Fanatical consciousness" is "pathological naïveté" that leads one to adapt to reality without thinking. "Magic consciousness" understands reality as facts originated and dominated by "a superior power" to which one must surrender. "Naïve consciousness" sees the causation of reality as "static, established fact,"[119] in other words, "over-simplification of problems."[120] In contrast, critical consciousness constantly analyzes the causation of reality until reality becomes apparent.[121] Conscientization, therefore, is moving from naïveté to a critical examination of the causation of reality and acting upon decisions based on new understanding. All kinds of

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[117] Ramos, trans. *Pedagogy of the Oppressed*, 17n1.

[118] Freire, *Education for Critical Consciousness*, 44.

[119] Ibid.

[120] Ibid., 18.

[121] Freire, *Education for Critical Consciousness*, 44.

social forces, social domination, interest preservation, and others, passed down through culture and education, create different kinds of cultural myths that often mislead people's consciousness. By being critically conscious of the consequence of the play of cultural myths, social norms, or prejudices in our lives, we can gradually uncover what is "hidden within us."[122] The more we understand the reasons that lead us to a certain situation, the more we can develop critical understanding of our reality.[123]

Freire explicitly stated that conscientization is "indispensable" for acting in order to change reality by "ejecting the cultural myths," "countering bureaucracy," and curtailing "the potential mythification of technology."[124] In many cultures, the myth that women are inferior to men and therefore have to submit to them submerges many women in mediocrity and prevents them from the full development of their potential as well as that of a given society. By developing critical awareness of the dominant effects of the myth women and men emerge from such an ideology. In a society where the price of medical care has become too expensive for ordinary people to afford and too bureaucratic to understand, people have to ask critical questions to examine what is wrong within this system and what changes can be made and to act on them. Though technological development is indispensable to modernize the infrastructure of a society, the risk of "worshipp[ing]" technology is that, dominated by technology and a pre-packaged way of life, we can no longer think critically.[125] Freire's concern is similar to that of Habermas,

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[122] Freire, *Politics of Education*, 107.

[123] Ibid., 100-101

[124] Freire, *Cultural Action for Freedom*, 48-49.

[125] Ibid., 48-50.

who, according to David Held, considers that when increasing "state intervention," "capitalism," and "bureaucracy" threaten the public sphere, people should reason, "openly" examine issues, and realize that social groups can transform society.[126]

Conscientization is a collective activity. In a cultural circle, participants raise their awareness of issues by collectively asking the right questions. Thinking collectively and dialoging to find answers, participants let their assumptions and habitual ways of thinking be challenged, are inspired by other perspectives, and therefore broaden their vision. The sharing of thoughts and ideas also helps individuals find that they are not alone in a particular situation. Such a realization often helps them transcend the difficult feeling of being trapped in a certain situation. To act on what is understood in order to change a social/political/economic condition, individuals need to work collectively even more. In modern society, a given social issue is often rooted in some kind of bureaucracy or system. To turn the tide of a certain situation around, a great number of people need to demand change and thus endorse its legitimacy. Often the situation is more difficult; it requires many people's long-term cooperation to bring about changes. Even though many people's collective endeavor has not yielded changes, the struggle still needs to continue.

There is an argument about exactly how conscientization is continuous. William Smith proposes a "stages model" of conscientization, moving from one definite stage to

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[126] David Held, *Introduction to Critical Theory* (London: Hutchinson, 1980), 250.

another.[127] Critiquing Smith's model,[128] Roberts argues that Freire's concept of conscientization goes beyond a definite "stages model" to a "continuous," "dialectical," and "reflective process."[129] Though Freire's distinction of the different stages of the development of critical consciousness appears to support the "stages model" of conscientization, his further explication of conscientization in various places shows that conscientization is an ongoing process and is needed at all times.[130] In *The Politics of Education* Freire stated, "All of us are involved in a permanent process of conscientization, as thinking beings in a dialectical relation with an objective reality upon which we act. What varies in time and space are the contents, methods, and objectives of conscientization."[131] For instance, in different stages of life, youth, adulthood, and later adulthood, the central issues that we need to be critically conscious of are different. As we grow intellectually and experientially, we may have acquired more methods and resources to help ourselves develop critical awareness than we had in our youth.

In conclusion, the key locus of emancipation and humanization lies in the transformation of consciousness. The awakening of critical consciousness plays a pivotal role in helping men and women to be the agents of the critical confrontation of their own problems and of their own education so that they can shoulder their own fundamental human responsibility. Awakened consciousness generates "committed behavior" and the

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[127] William Smith, *The Meaning of Conscientizacao: the Goal of Paulo Freire's Pedagogy* (Amherst, MA: Center for International Education, 1976), cited in Roberts, 139.

[128] Roberts, 139--143, 145, 147, 150.

[129] Ibid., 147.

[130] Freire, *Politics of Education*, 106; *Cultural Action for Freedom*, 48.

[131] Freire, 172.

capacity to choose.[132] Freire's educational approach is to help learners discover their own subjectivity and be aware of who they are as humans and what they can become. Such a realization could ignite their inner drive to learn and know. Their motivated creative and re-creative urge could influence them to take action to transform their reality.[133] The purpose of adult literacy education, therefore, is to help adults "achieve [their] critical consciousness," know their worth as humans and culture makers, and have the capacity to "teach themselves to read and write."[134] To facilitate conscientization is to draw out their subjectivity, to help them understand "the truth of their reality" and to recognize the world as constantly "in the making" and, therefore, possible to transform.[135] Therefore, the crucial task of literacy program is to arouse participants' curiosity to search and to animate their inventive creativity.

Problem-posing, dialogue, and conscientization form the building blocks of Freirean pedagogy; each is a part of an ongoing process. Problem-posing describes the initiation of each cycle of the process; dialogue is the process; and conscientization is the fruit of the process as well as an ongoing process itself, a process and an end at the same time. The three elements do not necessarily occur in a sequence; they could also take place simultaneously.

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[132] Freire, *Education for Critical Consciousness*, 19-20.

[133] Ibid., 48-49.

[134] Ibid., 56.

[135] Freire, *Cultural Action for Freedom*, 47; *The Politics of Education*, 106.

The Implications of Freire's Critical Approach for the World

Freire's critical approach has its implications for the contemporary world in three ways: in our psychological and mental lives, in education, and in our political and socio-economic lives, though Freire's pedagogy does not differentiate them. Freire's analysis of consciousness and oppression can apply to psychological and mental oppression. This implication emphasizes the significance of using critical consciousness to counteract psychological oppression or depression. The educational implications include the implication for adult literacy and for education in general. The political and socio-economic implications highlight an increasing need for political education that espouses action.

Psychological and Mental Implications

Freire's analysis of the consciousness of the oppressed and the oppressor is pertinent not only to salient political, economic, and social oppression but is also applicable to other subtle and private forms of oppression, self-imposed or imposed by others, such as emotional or spiritual oppression.

People seldom relate critical analysis to psychological or mental health, although psychoanalysis as commonly used in traditional psychotherapy does take a critical stance to analyze what has caused the psychological issues in question. Because psychoanalysis is regarded as a specialty, ordinary people do not consider themselves as having the knowledge and capacity to analyze themselves. Clinical depression may require

specialists' attention. However, in our daily lives, our accumulative negative emotions, whether we or others are their source, can trouble us to the extent that they become a psychological barrier or depression that prevents us from developing our full potential or enjoying life. The causes of these negative emotions, such as frustration or depression, whether remote or immediate, usually are traceable.

In *Pedagogy of Hope,* Freire told the story of how he detected, sorted out, and overcame his seven-year depression, from age twenty-two to twenty-nine. During that time, his depression could "come gradually" or "attack [him] without warning." It could occur in any location, but it was the same sense of "pessimism" and a "[lack of] interest in the world." When it attacked, he was "overcome by a sense of despair and sadness" that lasted for days and left him feeling "wounded."[136] As its frequency increased, he started paying close attention to why and how it happened and to what activities or conversations preceded its occurrence. In other words, "he tried to see it in the framework."[137] After three to four years of observation and analysis, he began to see that his depression was associated with images of childhood hardship: a combination of "rain, and mud—*Massapê* clay—and the green of the cane brakes, and the dark sky," but not any of them "in isolation."[138] After sorting all these out, one rainy afternoon under a leaden sky, Freire revisited his childhood house in Morro da Saúde, Jaboatão, and relived the circumstances associated with his depression. He said, that afternoon, "I discovered the fabric of my depression. I became conscious of various relationships between the

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[136] Freire, *Pedagogy of Hope*, 27, 28, 27.

[137] Ibid., 28.

[138] Ibid., 29. *Massapê* clay was a kind of black clay in Northeastern Brazil where Freire grew up.

signs and the central core, the deeper core, hidden within me. I unveiled the problem by clearly and lucidly grasping its "why.' I dug up the archeology of my pain." He concluded, "Since then, never again has the relationship between rain, green, and mud or sticky clay sparked in me the depression that had afflicted me for years."[139]

Freire's efforts to help himself get out of years of depression through critically examining possible factors that might have contributed to his depression demonstrate the possibility that we may do the same. Freire's causes of depression were remote, hidden, and complex, a difficult case. His analysis of his own depression was close to professional. But in our daily lives, there are many situations in which we may experience negative emotions or depression that is less dramatic but can still affect our interaction with others or paralyze us. If we become critically conscious of the presence of these negative emotions, asking why we feel the way we feel and how we can change the situation, we can deal with them bit by bit and maintain our mental health.

Implications for Education

In a time when large areas of the world are still poverty-ridden and educational resources are scant, the Freirean literacy approach remains relevant. The illiterate

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[139] Ibid., 30.

population was about 862 million in 2002.[140] In areas such as Sub-Saharan Africa, South Asia, and South and Central America,[141] poverty limits education resources; literacy is still one of the critical issues for an overall development of these areas. Lacking education and the opportunities to conscientize their realities, people are more susceptible to the political domination, social oppression, and economic exploitation to which Freire reacted and which still oppress millions.

During the course of Freire's career, he participated in literacy campaigns in Brazil, Chile, Guinea-Bissau, Angola, Sao Tome and Principe, and Nicaragua. Freire's literacy approach did not see adult learners as empty vessels to be filled with words to read and write but recognized adults' lived experiences, which enable them to engage in more advanced learning and critical examination of their realities. A wholistic "conscientization" of political, economic, and social realities is the first step to change realities. On these fronts, Freire's literacy principles are still critical for literacy programs. Knowing the world becomes the first priority; reading and writing become a natural product of such learning. "Political literacy," therefore, becomes the kick-off of literacy education. Freire hoped that through promoting literacy, a society can

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[140] UNESCO Institute for Statistics, Literacy and Non Formal Education Sector, "Regional Adult Literacy Rate by Gender July Year 2002 Assessment"; see also Mohamed Maamouri, "World Literacy: What Went Wrong?" UNESCO, http://www.unesco.org/courier/2000_03/uk/dossier/txt21.htm; SIL International, "International Literacy Day September 7, 2001 Washington, DC," http://www.sil.org/literacy/LitFacts.htm; Brian Carnell, "Unicef Report Exagerates World Illiteracy Rates, Lacks Context," http://www.overpopulation .com/articles/1999/000001.html; Columbia Encyclopedia, 6th ed., Columbia University Press, 2006, s.v. "Illiteracy," http://www.encyclopedia.com.

[141] *The Columbia Electronic Encyclopedia*, s.v. "World Illiteracy Rates," http://www.infoplease.com/ce6/society/A0858751.html; s.v. "Illiteracy," Columbia Encyclopedia, 6th ed., Columbia University Press, 2006, http://www.encyclopedia.com

democratize its culture; all people, not just the privileged, can participate in and contribute to the creation of culture.

Adult educators willing to work with learners in these areas can still draw inspiration from Freire's ideas and practices. Ursula Giere, integrating responses from various countries participating in the 1996 UNESCO questionnaires about adult learning trends, reported that both developing and industrial countries regarded "planning" for "more sustainable literacy" as "one of the central issues for adult learning." Sustainable literacy stresses learners' ability and opportunity to participate in political, economic, social, and cultural lives. Such a view of literacy goes beyond the traditional "narrow" view of learning "reading, writing, and numeracy" and "become[s] integrated into the fabric of the learners' natural, social, and political environment, i.e. in the development of the person, of the community, the country and the world . . . , as well as into the continuum of lifelong learning."[142] "Integrat[ing] literacy into real life situations" is the marrow of Freirean literacy education.[143] In implementation, educators can start by asking critical questions on issues central to learners' lives, whether they are associated with increasing economic stability, such as improving agricultural productivity, "forestry, and industrial development," or with "epidemics," such as malaria, "tuberculosis, or AIDS," that threaten or choke the vitality of learners or the overall community.[144]

Linking learning with critical issues that affect learners' lives makes the learning more meaningful and practical. One example of linking learning with issues affecting

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[142] Ibid., 14.

[143] Ibid., 15.

[144] Ibid.

learners' lives is the successful organization of women workers in the Dominican Republic export processing zones (EPZs). [145] These women's wages and working conditions were more disadvantaged than men's. Traditional male-dominated trade unions did not understand women's needs, avoiding "sexual harassment," obtaining "child-care," and fighting against "unequal wages," and often used "confrontational strategies" to negotiate their rights.[146] By interacting with "a Dominican feminist research . . . organization," and inspired by Freire's pedagogy and participatory action research, these women organized a union.[147] They acquired legal, financial, and educational assistance, assumed leadership positions, provided services to the local community, and established international connections in this area. Instead of "confrontational strategies," these women interpreted "humanization" as a "less conflictual way of struggling for their rights and needs."[148] These union experiences improved these women's "self-concept" and empowered them.[149] Interestingly, men and women interpreted humanization differently, and they strategized their implementations accordingly, an example of reinventing Freire's idea creatively.

Similarly, Freirean methods involve a certain level of fluidity, whether in facilitating the development of conscientization of one's reality or literacy techniques, reading and writing. First, facilitating the conscientization of one's reality involves new research

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[145] Leith L. Dunn, "Freire's Lessons for Liberating Women Workers," *Convergence* 31, no. 1 & 2 (1998): 51.

[146] Ibid., 52, 53.

[147] Ibid., 55, 53, 54.

[148] Ibid., 55.

[149] Ibid., 59.

whenever the setting or the purpose of an educational program is changed. Second, implementing Freirean literacy methods in a language other than Portuguese, literacy educators may need the help of linguistics to figure out ways to systematically introduce significant words to help learners maximize their results and minimize their frustration. In brief, to use the Freirean approach requires careful study of his process and principles in order to infuse specific contexts with the essential spirit of this approach. Understanding the political, socio-economic, and cultural backgrounds and main issues of the community where the programs take place is a crucial beginning in implementing Freirean programs. Educators need to invent courageously and creatively and to experiment with their own inventions.

Political and Socio-economic Implications

Freire did not limit his method to adult literacy. He extended his programs to political and socio-economic education to demystify propaganda by problematizing everything "from commercials to ideological indoctrination."[150] He considered critical consciousness as pivotal for defending democracy.[151] We live in an era when public opinions can easily be manipulated to manufacture consensus, often with the willing help of the mass media, when political might means willfully exercising economic and military power, and when the rhetoric of freedom, democracy, and morality can be used to disguise immoral intrusion into other people's right to survive. In such an era, Freire's

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[150] Freire, *Education for Critical Consciousness,* 57

[151] Ibid., 58.

critical approach is needed all the more to untangle all kinds of forces involved in obscuring truth and disserving public interest. Asking critical questions, dialoguing to find truth and solutions to issues, and taking necessary collective actions are still the bases for defending democracy. For areas of the world or sectors of a society where literacy is not an issue, political and socio-economic education should help citizens read the world critically and wholistically so that a society can move together towards humanization rather than dehumanization.

The experience of how this country headed to the Iraq war is an example of propaganda, manufacturing allegations to promote an agenda by ignoring facts.[152] After 9/11, the government linked Iraq with the terrorist attacks and its possession of weapons of mass destruction (WMDs). Even though there were prudent intelligence assessments warning against some of the Iraqi WMD allegations,[153] unauthenticated intelligence

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[152] "Propaganda Techniques," SourceWatch, http://www.sourcewatch.org/index.php?title=Propaganda_techniques

[153] "The Man Who Knew," CBS News, 4 February 2004, http://www.cbsnews.com/stories/2003/10/14/60II/printable577975.shtml; "Interview Greg Thielmann," *Frontline*, PBS, 12 August 2003, http://pbs.org.wgbh/pages/frontline/shows/truth/interviews/thielmann.html; Select Committee on Intelligence United States Senate, *Report on Postwar Findings about Iraq's WMD Programs and Links to Terrorism and How They Compare with Prewar Assessments* (hereafter *Postwar Findings*), Washington, D.C: GOP, 52.

sources[154] or resuscitated allegations were used as pretexts to wage war against Iraq.[155] Evidence shows that the intelligence community was pressured by being excluded from the decision-making process,[156] by feeling helpless to challenge predetermined war policy,[157] and by being excluded from the restructured intelligence assessment systems.[158] These factors and the post 9/11 atmosphere promoted the overall exaggerated intelligence assessment.[159]

But the Senate's investigation reports disproved the Iraqi link with the 9/11 attacks and showed that there was no stockpile of WMDs in Iraq.[160] Michael Scheuer, a former CIA bin Laden Unit Chief, suggests in *Imperial Hubris* that it is the general "U.S. policies and actions in the Muslim world" caused 9/11.[161] bin Laden's speech to the

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[154] Select Committee on Intelligence United States Senate, *Report on the U.S. Intelligence Community's Prewar Intelligence Assessments on Iraq* (hereafter *Prewar Intelligence Assessments*), Washington, D.C: GOP, 2004, 56, 57, 154, 247, 54, 154-5, 248, 251; *Postwar Findings*, 14-15, 27, 31; Select Committee on Intelligence United States Senate, *Report on the U.S. Intelligence Community's Prewar Intelligence Assessments on Iraq* (hereafter *Prewar Intelligence Assessments*), Washington, D.C: GOP, 2004, 105; Pat Roberts, interview by Tim Russert, *Meet the Press*, NBC News, 11 July 2004, http://www.msnbc.msn.com/id/5409538;

[155] Michael R. Gordon and Judith Miller, "U.S. Says Hussein Intensifies Quest for A-Bomb Parts: Efforts Spans 14 Months, New Information Is Central to White House Argument for Urgent Action on Iraq," *New York Times*, 8 September 2002, 1, 25; Joseph C. Wilson, "What I Didn't Find in Africa," *New York Times*, 6 July 2003, 9.

[156] Seymour M. Hersh, "The Stovepipe," *New Yorker*, 27 October 2003, 77-80; "Interview Greg Thielman."

[157] *Prewar Intelligence Assessments*, 248-249.

[158] Hersh, 78.

[159] *Prewar Intelligence Assessments*, 14, 363.

[160] *Postwar Findings*, 52-59, 105-112.

[161] Anonymous, preface to *Imperial Hubris: Why the West Is Losing the War on Terror* (Washington D.C.: Brassey's, 2004), x. Although this book was published anonymously, the author was later identified as Michael Scheuer, who had served in the CIA for over two decades until he resigned in November 2004. He published this book under the CIA's blessing, but the CIA requested it to be anonymous.

American public before the 2004 Presidential election confirms this argument.[162] Similar propaganda was used during the Vietnam War era and again during the Reagan Administration to promote nuclear proliferation.[163] Unfortunately, when manufactured consensus is built up, people are led to where things are and often forget about where things came from. As citizens, we have the responsibility to find the truth.

Being critical requires awareness of how government and other powers can manipulate political, socio-economic, and cultural policies. Freire was insightful in pointing out the necessity of collective efforts in transforming a culture. Such efforts are necessary in both authoritative and democratic societies, differing only in degree and content because, as Roberts paraphrases Freire, "those who wield the greatest power have a lever for fragmenting (and thus reducing the effectiveness of) struggles against dominant ideas and practices."[164] Collective efforts to be effective require many people's participation. Things won't change unless the public thinks critically and acts wisely, gathers information about what is really going on in order to supervise the government's operations and to help the government do the right thing. Only when sufficient numbers of us are willing to be watchdogs of peace, willing to make judgments according to our conscience, and willing to meet our collective challenges can we really achieve desired

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[162] bin Laden, Osama. "Full Transcript of Bin Ladin's Speech." Aljazeera, 2004, http://english.aljazeera.net/NR/exeres/79C6AF22-98FB-4A1C-B21F-2BC36E87F61F.htm.

[163] Zinn, *Declarations of Independence*, 1; Robert McNamara, "Robert McNamara," *Cold War*, CNN, June 1996, http://www.cnn.com/SPECIALS/cold.war/episodes/11/interviews/mcnamara
Phyllis Cunningham, "Let's Get Real," *Phyllis Cunningham Retirement Anthology* (DeKalb, IL: College of Education, Northern Illinois University, 2003), 75; see also Howard Zinn, "Howard Zinn on the Use of History and the War on Terrorism," Democracynow.org, 24 November 2006, http://www.democracynow.org/article.pl?sid=06/11/24/1442258

[164] Roberts, 149.

change. Truth is where we should all be heading. A critical approach is the first step to get us there. As Welton points out, "Critical theory, in a very dark time, helps to preserve the sacred trust of human longing for freedom." [165] Adult educators certainly can help learners foster the criticality necessary for modern life.

Conclusion

Viewing reality from both ontological and existential perspectives, Freire believed that the purpose of human existence is becoming more fully human. In João da Veiga Coutinho's interpretation, to become more fully human is to undertake a continuous "non-natural process," presumably a critical, reflective, and active process, to transcend "what is merely given, what is purely determined," to progress through time and circumstances, and to be more than "what [one] is in any given time and place."[166] Such an ontological vocation is not speculative but embedded in our dealing with our concrete daily existential realities, particularly the transformation of problematic situations in both the private and public spheres. In Freire's own words, "humanity's ontological vocation...calls us out of and beyond ourselves"[167] to "help others to be free by transforming the totality of society."[168]

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[165] Welton, 3.

[166] Coutinho, preface to *Cultural Action For Freedom*, vi.

[167] Freire, *Pedagogy of Freedom*, 25.

[168] Ira Shor and Paulo Freire, 109.

Believing in such a vocation, Freire affirmed people's potential in fulfilling it. People's capacity to understand, reflect, act, and create and recreate promises the evolution of a better world. However, in the midst of all forms of oppressive conditions, factors that obstruct the fulfillment of such a vocation, people often fail to recognize both the vocation and their potentials. Because men and women are incomplete, they can be either the oppressor or the oppressed, or both. But humanization is to reject being either the oppressor or the oppressed and to claim one's subjectivity and historical obligation, being an active part of history by participating in actions that can transform repressive situations.[169]

Using critical education, Freire involved people in dialogue by posing critical questions related to their lives so that they might come to a critical understanding of their life realities. But understanding realities is insufficient; undesirable conditions will not change unless there is action on solutions derived from the understanding of realities. Reflection, critical understanding, and action are integral parts of the pedagogy of freedom. People are more fully human when they participate in affairs that concern and affect their lives and they liberate themselves from political, economic, and social oppression. As a result of such liberation, they can love freely and live fully.

Freire's emphasis of the vocation of humanization was fresh and pivotal in the field of education as well as in philosophy. Although perceiving human life as having some kind of purpose is common in philosophical idealism and various religious traditions, to call the purpose a vocation is Freire's particular contribution to education and life philosophy. Such a view automatically spells out the goal and direction of education, to

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[169] Freire, *Letters to Christina*, 54.

facilitate complete human development. Freire's reflections challenge one to reorient one's sense of life objectives, not material gains, fame, and prestige, but a clear sense of humanization as a vocation. With such a conviction, an individual and a society must reflect on whether what we do individually and collectively leads to the fulfillment of such a vocation. If what we do drags us down an opposite path, something needs to be done to correct the direction. The objective of "humanization" is an eloquent reminder for both individual and collective life.

Freire's critical approach is inspirational to contemporary people's psychological/mental health, to literacy and education, and to their political and socio-economic lives. The Freirean critical approach has less been used as a practical way to increase personal/inter-personal psychological or mental health as it has been emphasized as a viable approach to curb social injustice and to improve a society. However, the examining of both the external state of affairs of a society that one lives in and one's internal state of mind in relation to the external state of affairs can be helpful to examining one's mental status to maintain one's mental health, as Freire himself also demonstrated. If people habitually and critically reflect on their own inner emotional experiences, they are likely to maintain a more healthy mental state.

The same spirit of conscientization that directs Freirean literacy programs to read the world and the word is still a guiding principle for literacy education in areas where political and socio-economic oppression are rampant and literacy is still a stepping stone to the fulfillment of basic human rights and to social emacipation and development. The principles of Freire's critical education are illuminating not only to literacy programs for adults, but also to general education, education on all levels. All levels of learners are the

same human beings on a continuum of development; their capacity to learn and grow should be respected, because they have the same ontological vocation.

Freire's pedagogy of the oppressed can apply not only to oppressive political or social conditions; it can also apply to the improvement of democracy. The struggle for a better democracy in the complexity of modern life requires much critical thinking to conscientize us to the political, economic, and social realities. The examples of the propaganda of the Iraq war, the Vietnam War, the military expansion during the Regan Administration, and numerous other examples in recent history show only the tip of an iceberg. If citizens shelve their criticality, governments can easily manipulate citizens' cognition and emotion through misinformation or fear, and turn them into hegemonic instruments for achieving their agenda against the citizens' interest. Only when citizens ask critical questions, find truths, and are not afraid of expressing different opinions and taking action to challenge the status quo or the authority is the improvement of the social state or democracy possible. Regarding "knowledge and learnedness" as the base of a citizen's sound judgment and "genuine choice," a crucial element of the citizen's freedom, adult educator Amaal E.V. Tokars emphasizes the crucial role of a critical inquiry in modern citizenship: "meaningful citizenship requires the interrogation of experience and leads one to reflection and informed choice with regard to how one should act as a citizen."[170] Zinn emphasizes that "history is not only a history of things inflicted on us by the powers that be. History is also a history of resistance." Continuous action is important in countering hegemonic power: every little thing that we can do, in a picket line, in letter writing, in "civil disobedience," matters. "Change come about when

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[170] Amaal V.E. Tokars, *America & Iraq: Seduced by Fear* (Loris, SC: Grapevine), 15, 19.

millions of people do little things, which at certain points in history come together, and then something good and something important happens."[171] It is important that citizens resist nonviolently. Popular educator Egla Martínez-Salazar points out that Freire's work proposes a hope not only for the "marginalized" groups but also for the "more privileged sectors" when they work for change in different areas, health care, social welfare, environmental protection, and nuclear disarmament.[172]

An example that well illustrates the Freirean method and its application to a privileged sector is a nuclear disarmament project that Pia Moriarty helped to develop. This project was developed within a predominantly "white, middle class" community for the Commission on Social Justice of the Roman Catholic Archdiocese of San Francisco that included "100 parishes, 75 primary schools, 20 secondary schools."[173] Moriarty and her colleagues started with identifying the generative themes of the "concerns and hopes" of the parishioners and those who were willing to work as "the project planning team."[174] Instead of using facts about nuclear weapons, the team used photographs to code the generative themes derived from parishioners' "concerns and hopes" to stimulate discussion on nuclear issues. For instance, a picture of a patriotic parade watched by a boy with a toy gun helped them "talk about patriotism, violence, and the values taught to

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[171] Zinn, "Howard Zinn on the Use of History," Democracynow.org, 24 November 2006, http://www.democracynow.org/article.pl?sid=06/11/24/1442258

[172] Martinez-Salazar, "Freire In the North under Southern Eyes," 128.

[173] Pia Moriarty, "A Freirean Approach to Peacemaking." *Convergence* 22, no. 1 (1989): 25-26.

[174] Ibid., 28, 27.

United States children."[175] A picture of a mother in an anti-war protest helped them discuss "the human dynamics of taking a moral stand, especially in relation to the military draft."[176] Continuing for three years, the program reached "virtually all the local parishes and schools, offering major programs in 44 parishes and organizing ongoing Peace and Justice Committees in about 20 of them" until the Commission was reorganized due to other issues.[177] After the Commission's reorganization, Moriarty notes:

> The parishioners who worked with us on disarmament issues are doing may different things. Some continue to meet in small parish groups. Some had left military-connected jobs. Some participate in the ongoing vigil against the testing of nuclear weapons in Nevada. Some are among the lay leadership of their parishes. Some of us are publicly offering sanctuary to undocumented refugees from Guatemala and El Salvador. We meet each other in jails after civil disobedience actions against U.S. actions in Central America. Many have been active in the formulation of a subsequent national bishops' statement, . . . on the problem of economic injustice in the United States. The learning of the larger lesson goes on.[178]

Clearly, Freire's pedagogy of the oppressed is also "a pedagogy of humankind."[179] Freire noted that once the oppressive situation is transformed, the pedagogy does not cease to be effective, but "becomes a pedagogy of all people in the process of permanent liberation."[180] "In the process of permanent liberation," confrontation, an underlying characteristic of criticality, is often unavoidable. However, confrontation can be

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[175] Ibid., caption, 29,

[176] Ibid., caption, 31.

[177] Ibid., 34.

[178] Ibid.

[179] Freire, *Pedagogy of the Oppressed*, 36.

[180] Ibid.

constructive and nonviolent, as Mahatma Gandhi demonstrated in his life and work for South African immigrant Indians' civil rights and for the Indian independence movement.

CHAPTER IV

THE NONVIOLENT APPROACH

God is Truth.
The way to Truth
Lies through Ahimsa (nonviolence)[1]

Introduction

Conflict theory is a beginning. To achieve peace, one needs to move beyond the idea of conflicts and seek a breakthrough and an integration of seemingly irreconcilable groups or ideas. Is it possible to be conflictual but nonviolent? Certainly. In such a context, critical analysis serves to sharpen one's mind and helps one clearly see realities. In working towards solutions, one or a group refrains from taking a violent approach to solve problems. Political revolutions, popular in the twentieth century, are still going on in many parts of the world. Revolution often involves bloodshed and immense suffering. Any society that had gone through such upheaval would hope not to re-experience it again. Therefore, nonviolent social change—inducing more equitable and just spirit and

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[1] Mohandas Karamchand Gandhi, an autograph under a portrait of Gandhi, March 13, 1927, in *The Collected Works of Mahatma Gandh* (*CWMG* hereafter), 90 vols. (Ahmedabad: Publication Division, Ministry of Information and Broadcasting, the Government of India, 1958-84), 33 (1969): leaflet in the front. (Although translations from the original Gujarati and Hindi are indicated, no translators' names are specified.)

structure in a society--becomes important.[2] Although violence remains pandemic in human societies, anthropological studies suggest that conflicts between individuals, groups, or nations are much more often settled by nonviolent avenues or compensatory strategies, such as relocation, exchange, respect for territoriality, than by violent confrontation.[3] These alternatives suggest the capacity and hope of human beings to solve problems in nonviolent and creative ways. The unprecedented escalations of violence in the twentieth and twenty-first centuries show that violence does not save humanity from suffering and persecution, but breeds cycles of violence. Because of this, it is now more critical than ever for humanity to consider alternatives to aggression and violence to avoid continuous strife and, in the worst scenario, annihilation.

The modern concept of nonviolence originates from Mohandas Karamchand Gandhi (1869-1948), who successfully led India's struggle for independence from the British colonial rule through nonviolent resistance. India's independence may have been one of the few struggles for independence that was won through nonviolent resistance in modern history, which certainly served as a unique illustration of the collective power of non-violence, given British power and the divided state of India.

In response to the research questions laid out in the introduction, the following will present Gandhi's views of reality and human potential, his view of the distortions of reality, and his nonviolent strategies to achieve changes and peace. Further, the meaning of Gandhi's message for our contemporary world will be discussed. Gandhi's idea of nonviolence is the core of his personal spiritual practices and his leadership in the

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[2] Cunningham, "What's the Role of Adult education?" 15.

[3] Schröder and Schmidt, 2.

political struggle for Indian self-rule. Derived from ancient Hindu teaching, *ahimsa*, equivalent to the English word *nonviolence,* was for Gandhi his reality, his Truth, his religion, and God. In contrast, *himsa* (violence) is a distortion of such reality. To reverse such distortion, nonviolent practice is the only hope, the means, and the end itself. Gandhi's nonviolent practice was founded on his staunch faith in truth and faith in people's godly nature.

Gandhi's View of Reality

To many, especially to great minds, views of the ultimate reality often illuminate the direction of their life course. How they live often is associated with how they understand the ultimate reality of life and the world. They constantly go back to the source as they understand it for guidance, inspiration, and strength. Gandhi's view of reality was founded in the trinity of the idea of God, Truth, and nonviolence. According to Dhirendra M. Datta, the idea of God constituted the central component of Gandhi's thought. Glyn Richards points towards the isomorphic relation between Truth and Reality in Gandhi's thought. Johan Galtung says, "Gandhi used the words Good, Truth, Love and God very frequently and very much with the same meaning."[4] Gandhi himself interpreted "the Eternal Law of Truth and Love," which stands for God, as nonviolence.[5]

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[4] Dhirendra Mohan Datta, *The Philosophy of Mahatma Gandhi* (Madison: University of Wisconsin Press, 1961), 22; Glyn Richards, *The Philosophy of Gandhi: A Study of His Basic Ideas* (Totowa, NJ: Curzon Press/Barnes & Noble Books, 1982), 1; Johan Galtung, *The Way Is the Goal: Gandhi Today* (Ahmedabad, India: Gujatrat Vidyapith, 1992), 4.

[5] Gandhi, "Letter to Roy Walker," *Pyarelal Papers*, July 18, 1944, in *CWMG,* 77 (1979), 399.

Weighing the role of God's influences on his thoughts, beliefs, and actions, one can fairly infer that Gandhi's view of reality centered his understanding or belief in God. For him, Truth and nonviolence are closely related to the idea of God and even appear to be interchangeable. Why did God, Truth, and nonviolence become the skeins that wove Gandhi's view of reality? One finds clues in Gandhi's own cultural tradition, Hinduism, which he was most comfortable with, even though he had a profound appreciation of the essences of other faith traditions.

God

In Gandhi's view, the purpose of life is both to know oneself and to know God. Quite contrary to common illusion of knowing oneself by focusing on oneself, Gandhi pointed out that the only way to know oneself is to "identify [oneself] with all that lives." Because "the sum total of that life is God," to know oneself one needs to know God and to realize that God dwells in each one of us.[6] Gandhi's view of God mainly derived from his own tradition of Hinduism. Culturally and religiously, Gandhi was born into a Vaishnava family. According to Datta, in modern India, the Hindu is chiefly constituted of theists, among them the Vaishnavas make up the most important sector.[7] The Vaishnavas' understanding of God was partially inspired by "the Vedas, the Upanishads,

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[6] Gandhi, "A Letter," June 21, 1932, *Mahadevbhaini Diary*, Vol. 1, ed. Narahari D. Parikh (Ahmebadad: Navajivan Publishing House, 1956), 1: 242-3, in *CWMG*, 50 (1972): 80.

[7] Datta, 22.

and the Vedanta-Sutra."[8] However, the Vaishnavas interpret these scriptures differently from the great Vedantist, Shankara, who saw God as the "Indeterminate, Attributeless, Impersonal Absolute."[9] The Vaishnavas accepted the creatorship of God and believed God to be "a concrete person possessed of all auspicious qualities of perfection, like omnipotence, omniscience, benevolence, and all mercifulness."[10] Gandhi's view of God expressed in the "History of the Satyagraha Ashram" reflected such pervasive, omniscient, and omnipotent characters.[11] His view of God lies between those of the Vedantist and the Vaishnava views, or more accurately is an integration of both, although he himself explicitly claimed to be prone to the Vedantist, while Datta suggests that he leans to Vaishnava.[12] Moreover, he learned "the eternal truths" from the world's greatest traditional religious and philosophical teachers, as Datta points out[13] and Gandhi himself acknowledged; therefore, a further integration of thoughts beyond his own two traditions is not a surprise.

Gandhi considered the ever-changing world unreal, which Datta interprets as "transitory" or "impermanent."[14] However, in transient nature, there is something that

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[8] Ibid.

[9] Ibid, 25.

[10] Ibid, 23.

[11] Gandhi, "History of Satyagraha Ashram," [July 11, 1932], in *CWMG*, 50 (1972): 203.

[12] Datta, 22.

[13] Ibid, 21-2.

[14] Ibid, 26.

persists and is real in that sense.[15] In his autobiography written later he affirmed that among all the uncertainty, "there is a Supreme Being hidden therein as a Certainty."[16] That Supreme Being or that Certainty is what he called God or Truth. Gandhi defines God as an impersonal source of Law and virtues. However, he understood how God might become personal to others. In a letter Gandhi wrote, "I do not believe in a personal deity, but I believe in the Eternal Law of Truth and Love which I have translated as nonviolence. This Law is not a dead thing like the law of a king. It is a living thing—the Law and Law-giver are one. For those who realize this Truth, the Law-giver becomes a personal deity."[17] Such an impersonal God includes more attributes. In "God and Congress," an article that appeared in *Young India*, he further described these attributes and the transcendent nature of God; at the same time he tried to make sense of people's diverse views of the same transcendent Being. Thus he states,

> To me God is truth and love; God is ethics and morality; God is fearlessness. God is the source of Light and Life and yet He is above and beyond all these. God is conscience. He is even the atheism of the atheist....He is the searcher of hearts. He transcends speech and reason. He knows us and our hearts better than we do ourselves....He is a personal God to those who need His personal presence. He is embodied to those who need His touch. He is the purest essence. He simply Is to those who have faith. He is all things to all men. He is in us and yet above and beyond us.[18]

Although Gandhi claimed that he did not believe in a personal deity, he constantly used *He* to refer to God. If God is not a person, how does the term Lawgiver describe

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[15] Gandhi, "Three Vital Questions," *Young India*, January 21, 1926, in *CWMG*, 29 (1968): 411.

[16] Gandhi, *An Autobiography or The Story of My Experiments With Truth,* 2nd ed. (Ahmedabad, India: Navajivan, 1940), in *CWMG*, 39 (1970): 203.

[17] See note 6 above.

[18] Gandhi, "God and Congress," *Young India*, 5 March 1925, in *CWMG,* 26 (1967): 224.

God? Words and ideas that Gandhi used to describe God seemed to be quite "personified." A logical explanation may be that while Gandhi was clear on what he believed, he also developed an understanding of and respect for how others may see God and to include those perspectives in the spectrum of his view. Critics may regard Gandhi's approach to defining God as a collage. However, the depth of the mystery and the richness of life and the universe often show that in the efforts to decode the secret of Truth, it is more helpful to see diverse perspectives as complementary than to see them as mutually exclusive. Gandhi compared our endeavor to describe the Truth/God to the seven blind persons' endeavor to describe an elephant. Each person's description may be right from his particular perspective, but limited when he tries to use that local perspective to generalize about the whole. Gandhi's attitude and capacity to see connections and compatibility among the different perspectives of God demonstrated the openness demanded in understanding Truth and different cultural and religious traditions. His was an openness that our world sorely lacks.

The following descriptions of God have the familiar flavor commonly savored in the discourse about God in many great traditions:

> I believe God to be creative as well as non-creative. This too is the result of my acceptance of the doctrine of the manyness of reality. From the platform of the Jains I prove the non-creative aspect of God, and from that of Ramanuja the creative aspect. As a matter of fact, we are all thinking of the Unthinkable, describing the Indescribable, seeking to know the unknown ...He is one and yet many; He is smaller than an atom, and bigger than the Himalayas; He is contained even in a drop of the ocean and yet not even the seven seas can compass Him.[19]

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[19] Jains are followers of Jainism, a syncretistic religion including many similar elements of Hinduism and Buddhism. Ramanuja was the eleventh-century Indian philosopher who initiated "systematic theistic interpretation of the philosophy of Vedas." Gandhi, "Three Vital Questions," *Young India*, January 21, 1926, in *CWMG,* 29 (1968): 412.

It is precisely because of the mystery of God that there are starkly contrasting views of God. For the same reason, a paradoxical language is needed to describe the all-encompassing and all-pervasive, extremely vast and extremely minute, transcendent and imminent nature of God. Among all forces, to Gandhi, "God is the Life Force."[20] Datta comments, "It was this devout Theism of Gandhi's which swayed the hearts of millions of his compatriots of all faiths"[21]

Gandhi believed that it is not possible to know God by reason, but by faith.[22] Faith leads to a personal experience of God, which is far more convincing than rational arguments that strive to prove the existence of God. Gandhi held a unique view that through doing unlimited service it is possible to realize that God lives within each of us.[23] Gandhi's relation to God was not only conceptual, but concretely built on his spiritual practice in daily life and prayer. He regarded the prayer time as precious in one's daily routine.[24] Datta points out that the faith that Gandhi enjoyed in prayer and silence was the "dynamo" behind his life of powerful activity.[25] By describing his view of God, Gandhi on the one hand shared his view of God with whoever was interested in it; on the other hand, presumably, he invited people to know God, so that one would have "a

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[20] Gandhi, "Is God a Person or a Principle?" *Harijan*, August 18, 1946, in *CWMG*, 85 (1982): 137.

[21] Datta, 24.

[22] Gandhi, "Three Vital Questions," 412.

[23] Gandhi, "A Letter," 21 June 1932, 80.

[24] Gandhi, "What Is Prayer?," *Young India*, 10 June 1926, in *CWMG*, 30 (1968): 557.

[25] Datta, 40.

glimpse of that Certainty" and could "hitch one's wagon to it." For him, the quest for that truth is the supreme good of life.[26]

Truth

Versed in Hindu scriptures, such as *Taittiriya*, *Mahanarayan Upanishad*, *Mahabharata*, *Ramayana*, and *Bhagvat Gita*, Gandhi drew the idea of Truth extensively from his studies. The Hindu tradition esteems Truth. Paraphrasing *Taittiriya,* Gandhi described Truth as "the very essence of *Brahma"* (God).[27] According to *Mahanarayan Upanishad* and *Ramayana*, the world and everything are based and rest upon Truth and it is called the highest. *Ramayana* calls it "the most sacred of all things."[28] In *Mahabharata*, Truth is regarded as the foundation of Righteousness.[29] Gandhi fully identified with such tradition. For him, there are two kinds of truths: relative truth and absolute Truth. Things that are true in their own right are truths in relative sense. Beyond these relative truths, "there is one absolute Truth which is total and all embracing. But it is indescribable, because it is God. Or say, rather, God is Truth."[30] Elsewhere, Gandhi wrote, "Truth is God and untruth a denial of Him."[31] It is clear what

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[26] See note 15 above.

[27] Gandhi, "Oriental Ideal of Truth," *Indian Opinion*, 1 April 1905, in *CWMG*, 4 (1960): 392.

[28] Ibid, 393.

[29] Ibid, 392.

[30] Gandhi, "What Is Truth?," *Navajivan,* 20 November 1921, in *CWMG*, 21 (1966): 472-3; Gandhi, "Triumph of Truth," *Indian Opinion*, 8 February 1908, in *CWMG*, 8 (1962): 61.

[31] Gandhi, "Speech to Students," *Young India*, 10 December 1925, in *CWMG,* 29 (1968): 294.

a supreme position Truth occupied in Gandhi's mind; ideas of Truth and God simply were interchangeable to him.

Gandhi defined himself as a follower of Truth, resisting lying all his life. The alternative title of his autobiography was *The Story of My Experiments With Truth.*[32] Gandhi undertook numerous ongoing experiments with truth during his life. He experimented with diet (vegetarianism), with health therapy (hydrotherapy, earth therapy, and fasting), with a simple lifestyle (manual labor), with ascetic self-restraints (a very frugal diet and celibacy) and ethical beliefs. His experiments with truth included probably the most important, subtle, minute-to-minute daily practices of truth. He emphasized that to follow Truth is to follow truth in thoughts, speeches, and actions, including chastity, nonviolence, and poverty. He vowed to practice these ideas.[33]

Nonviolence (*Ahimsa*)

Nonviolence implies love, compassion, [and] forgiveness.[34]

How is the Truth related to nonviolence in Gandhi's thinking? Gandhi identified

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[32] Gandhi, *Autobiography*, in *CWMG*, 39 (1970): 3; see also Gandhi, "Speech at Gandhi Seva Sanh Meeting—III," *Gandhi Seva Sanghke Dwitiya Adhiveshan Savlika Vivaran*, 50-4, in *CWMG*, 62 (1975): 224.

[33] Gandhi, "Speech at Meeting in Lausanne," *Mahadev Desai's Diary (MSS)*, 8 December 1931, in *CWMG*, 48 (1971): 405-6.

[34] Gandhi, "Problems of Non-violence," *Navajivan*, 9 August 1925, in *CWMG*, 28 (1968), 49.

nonviolence as "the Eternal Law of Truth and Love."[35] In some letters, he further pointed out the undistinguishable, two-way relationship between nonviolence and Truth.[36] He contended, "without *ahimsa* it is not possible to seek and find Truth. Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them. They are like two sides of a coin...Nevertheless, *ahimsa* is the means and Truth is the end."[37] If one faithfully adopts nonviolent means to achieve ends, sooner or later one will reach the end—Truth, God. For Gandhi, nonviolence is "our supreme duty."[38] The relation between Truth and nonviolence is mediated by acts of love. For Gandhi, love and nonviolence are the bridge that leads one to Truth and God. For him, "Truth cannot exist without love,"[39] and "the nearest approach to Truth is through love."[40] Love consists of different layers of meanings. The meaning that parallels the level of Truth is compassion, the essence and foundation of nonviolence. Nonviolence envelops the very basic meaning of "not injuring" and the core meaning of "compassion." It is a conscious renunciation of the capacity for violence, which is in many of us, even when we pay lip service to nonviolence.[41] The practice of nonviolence is to allow love

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[35] See note 6 above.

[36] Gandhi, "Letter to Edward Murphy," 5 April 1924, in *CWMG,* 23 (1967): 367; "Letter to Narandas Gandhi" 28 and 30 July 1930, in *CWMG,* 44 (1971): 59.

[37] Gandhi, "Letter to Narandas Gandhi" 28, 30 July 1930, 59.

[38] Ibid.

[39] Gandhi, "What Is Truth?," *Navajivan*, 20 November 1921, in *CWMG*, 21 (1966): 474.

[40] Gandhi, "Speech at Meeting in Lausanne," Mahader Desai's Diary (MSS), 8 December 1931, in *CWMG*, 48 (1971): 404.

[41] Gandhi, "War or Peace," *Young India*, 20 May 1926, in *CWMG*, 30 (1968), 462.

and compassion to flow for the benefit of as many beings as possible. Gandhi himself made it clear that non-violence is the God, the religion, the rule and the breath of his life.

Non Injury and No Killing. On the most basic level, *ahimsa* means "not injuring any living being, whether by body or mind."[42] That is, no individual should physically or mentally kill or injure any living beings, not only humans but also "the whole creation."[43] However, he did not advocate absolutely no killing. In situations when the soul suffers tremendously, taking life he considered as benevolently freeing the soul rather than committing violence. In his ashram, a calf was maimed and lay in agony. After all possible means had been tried to save it without hope, the calf was put to sleep, for its soul, he felt, suffered greatly. He once revealed that he "was seriously considering" killing monkeys that were invading and destroying the crops in the ashram when other methods getting rid of them had been exhausted and proved to be ineffective.[44] It certainly is *himsa*, violence, he noted. But when a situation is unavoidable, it falls into the category of inevitable violence.[45] Gandhi made it clear that the principle applied to the calf is applicable to human beings, and he would like it to apply to his own situation when it is necessary.[46] His arguments related to killing as violence/nonviolence aroused vehement debates domestically and internationally between him and his supporters. He

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[42] Gandhi, "On Ahimsa: Reply to Lala Lajpat Rai," *Modern Review*, October, 1916, in *CWMG*, 13 (1964): 295.

[43] Gandhi, "Interview with American Negro Delegation," *Harijan*, 14 March 1936, in *CWMG*, 62 (1975): 200.

[44] Gandhi, "The Fiery Ordeal," *Navajivan*, 20 September 1928 and *Young India*, 4 October 1928, in *CWMG*, 37 (1970): 313-5.

[45] Gandhi, "Letter to a Friend," 1 August 1925, in *CWMG,* 28 (1968): 3.

[46] Gandhi, "The Fiery Ordeal," 311.

appeared to have his own unique logic of deciding situations in which taking a life is not considered as committing violence but an act of kindness. Such a logic does not necessarily accord with that of his followers of different times and backgrounds. Gandhi was aware of the potentiality of his argument being used to justify violence; he, therefore, noted, "a man who believes in ahimsa carefully refrains from every act that leads to injury. [My] argument only applies to those who believe in *ahimsa*."[47] From Gandhi's arguments, one can conclude that since it is not possible to completely avoid violence, one must try sincerely and compassionately to avoid "inevitable violence."

Gandhi reminded devotees of nonviolence not to make "non-killing" a "blind fetish" while letting other forms of violence such as "harsh words, harsh judgments, ill-will, anger and spite and lust of cruelty" go unnoticed.[48] These seemingly less harmful deeds/thoughts/emotions often plant deep seeds of grave violence. Nor could one neglect "the slow torture of men and animals, the starvation and exploitation which they are subjected to out of selfish greed, the wanton humiliation and oppression of the weak and the killing of their self-respect."[49] Gandhi wrote, "not to hurt any living things is no doubt a part of ahimsa. But it is its least expression. The principle of ahimsa is hurt by every evil thought, by undue haste, by lying, by hatred, by wishing ill of anybody. It is also violated by our holding on to what the world needs."[50] This reminder leads one to examine another dimension of nonviolence—compassion.

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[47] Gandhi, "Letter to a Friend," 1 August 1925, in *CWMG,* 28 (1968): 4.

[48] Gandhi, "The Fiery Ordeal," 312.

[49] Ibid.

[50] Gandhi, "Letter to Narandas Gandhi," 28 and 31 July 1930, in *CWMG*, 44 (1971), 58.

Compassion. On a more comprehensive level, the idea of *ahimsa* is a synonym for compassion, love, truth, and God. Compassion is the source and foundation of nonviolence; even the basic sense of nonviolence, not injuring, is based on the spirit of compassion. Without compassion there is no ahimsa. Gandhi contrasted compassion and fear as criteria for determining an act of nonviolence. He maintained that if a person restrains himself from striking his attacker out of fear, it is not *ahimsa*. Instead, if he consciously abstains from hitting him out of compassion, it is *ahimsa*.[51] The same compassion should be applied to avoiding all mental and spiritual harm and injury.

In a speech at a prayer meeting, Gandhi said, "Truth itself is God, and nonviolence is just a synonym for truth."[52] Truth and God are eternal, and therefore ahimsa is too. It is clear that the idea of nonviolence, Truth, and God constitute Gandhi's view of reality and form the core of his principles of life. The three ideas have their distinct essence, yet share interlocking relations in reality. Describing them as the trinity of Gandhi's view of reality probably is not an exaggeration.

Gandhi's View of Human Potential

Gandhi's view of human potential was based on his view of human nature, which was rooted in his knowledge of God and his conviction that human beings were related to God. For Gandhi, humans are endowed with a divine nature and are perfectible. Though

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[51] Gandhi, "Ahimsa v. Compassion," *Navajivan*, 31 March 1929, in *CWMG*, 40 (1970): 192.

[52] Gandhi, "Speech at prayer Meeting, Bombay," *Bombay Chronicle*, 14 March 1946 and *The Hindu*, 15 March 1946, in *CWMG*, 83 (1981): 252.

life seems to be a whirlpool of various emotions, desires, confusions, misery, pain, and suffering, it is possible for humans to be liberated from attachments and bondage, to obtain purity of heart, to reach self-realization, and to know God. However, humans often do not realize the true nature of the soul and are misled by their false view of self; methods used for the attainment of liberation have often proved to be erroneous.

Human nature is often explained to penetrate the good and evil to see the truth. Throughout history, views on human nature have been based either on an empirical level, the body and the mind, or on an ideal level, the soul. Gandhi's view of human nature is one that is based on the soul. In human body, mind, and soul existence, Gandhi devalued the body because he regarded it as prone to being weak and leading the mind astray.[53] The mind/intellect can also get in the way and prevent the soul from obtaining truth. Truth and goodness dwell in the soul. The soul originates from its common source--God. Since God is the Truth, Love, benevolent, and merciful, as children of God, our souls partake of the quality of God and thus are godly.[54] But, if human nature is intrinsically good, then what is the cause of evil? Gandhi wrote, "In its essence the soul is free from all evil, but torn from its source it partakes of evil and all other limitations even as a drop of water torn from its source and found as part of a dirty pool seems for the time being to partake of the pool's dirt."[55] However, he actually took a humble stance towards the origin of evil. He thought that it was sufficient to know the existence of evil in the world

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[53] Gandhi, "From Far-off America," *Young India*, 6 May 1926, in *CWMG*, 30 (1968): 414.

[54] Gandhi, "A Letter," 24 March 1932, in *CWMG*, 49 (1972): 231.

[55] Gandhi, "Answers to Questions from Moolchand Agrawal," [August 5, 1927], in *CWMG*, 34 (1969): 290.

and the necessity of avoiding its occurrence; to know the origin of evil, he felt one would have to be God Almighty.[56]

With such a view of human nature, Gandhi was confident that human virtues could be developed even in an extremely unkind person. He believed that the capacity to cultivate virtues, the capacity of "self-restraint" and "the duty of renunciation" are what differentiates humans from God's other creations.[57] It is a sin, if humans fail to recognize such a capacity and fail to cultivate the soul strength, which he considered as limitless[58] and capable of engaging humans in "an ever growing inward response to the highest impulses that man is capable of."[59] To be human for Gandhi means to stop being "bestial" and violent. If humans work hard to evoke such inner spirit, he believed, they would no longer be violent.

Gandhi believed that the "brute nature" of man "always yields" to the "something in man which is superior."[60] Although man's "brute nature" does not always yield to the "something" that is superior in man, as Gandhi optimistically believed, the potential of this "something" certainly needs to be recognized and cultivated. The force of love and

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[56] See note 56 above.

[57] Gandhi, "Answers to *The Cosmopolitan*," *Harijan,* 16 June 1938, in Raghavan N. Iyer, ed. *The Moral and Political Writings of Mahatma Gandhi,* 3 vols. (Oxford: Clarendon Press /Oxford Univ. Press, 1986), 2: 29 and 30; Raghavan N. Iyer, *The Moral and Political Thought of Mahatma Gandhi* (New Delhi, India: Oxford University Press, 2000), 90.

[58] *Indian*, 25 October 1928, in *CWMG*, 37 (1970): 385.

[59] Gandhi, "A Letter to Samuel E. Stokes," 25 November 1932, Navahari Parikh, ed. *Mahadevbhaini Diary*, 2 vols. (Ahmedabad: Navajivan Publishing House, 1949), in *CWMG*, 52 (1972): 61.

[60] Gandhi, "The Theory and Practice of Passive Resistance," *Indian Opinion, Golden Number*, 1 December 1914, in *CWMG*, 12 (1964): 461.

truth is not a concept, but the necessity of living "a life of love in the midst of hate we see everywhere."[61]

The Distortion/Alienation of Human Life

For Gandhi, our life on earth has its spiritual goal—to know God and self-realization. There is no other way to realize such goals but through nonviolent practice. Whatever life practices deviate from such goals and nonviolent spirit, presumably, are considered distortions. Untruth, hatred, greed, materialism are forms of distortion. Not recognizing our godly nature, which leads to a false view of who we are and what we can be, is the first layer of distortion. A false view of ourselves results in misdirecting our behaviors in responding to our life situations, often in negative, brutal, and violent ways. This is another layer of distortion. Instead of being truthful to who or what we really are, we lose ourselves. Instead of leading a life of ascetic simplicity, so that all could share resources, we plunge ourselves into consumerism or materialism, in which our soul is increasingly covered with smoke that hides its potential.

Gandhi regarded the habitual practice of violence in human society as an enormous distortion of human nature, a distortion of what we are capable of becoming, and a distortion of God's will for us; he advocated throughout his entire life a practice of nonviolence in all aspects of our lives, be it in political, economic, religious, communal or familial life.

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[61] Gandhi, "Letter to Esther Faering," Alice M. Barnes, ed., *My Dear Child* (Ahmedabad: Navajivan Publishing House, 1956), 13-14, in *CWMG,* 13 (1964): 442.

Gandhi's Nonviolent Methods of Achieving Peace

Gandhi's methods of achieving peace include nonviolent resistance, grounded in solid nonviolent spirituality, and its strategies, including civil disobedience and constructive programs.

Nonviolent Resistance and Its Spirituality

Satyagraha was born in South Africa in 1908 when the Indian immigrants tried to name their nonviolent struggle against unjust laws. According to Gandhi, before the term came into existence, there were no exact equivalents either in English or in Gujarati to describe the kind of force characterizing their struggle. They first adopted the term "passive resistance" that had been used by the suffragette movement in England. However, in Gandhi's reflection, the suffragette movement's burning houses as one of the methods of resistance might be passive resistance, but not *satyagraha*, nonviolent resistance.[62] Gandhi and his co-workers therefore solicited ideas through open competition. One of his coworkers, Magaulal Gandhi, won the prize with the term *Sadagraha* ("*Sat*-truth, *Agraha*-firmness"). Gandhi changed it to "*Satyagraha*" for clarity.[63]

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[62] Gandhi, "Satyagraha—Not Passive Resistance," about 2 September 1917, in *CWMG*, 13 (1964), 520-1; *Satyagraha in South Africa*, in *CWMG*, 29 (1968), 2.

[63] Gandhi, *Autobiography,* in *CWMG,* 39 (1970), 255.

Satyagraha therefore is a term coined to depict the kind of struggle relying on the force of truth to achieve goals. Adding to the meaning of the firmness of truth, the word emphasizes the importance of the process: "clinging to Truth."[64] *Satyagraha* is not physical but "pure soul force," or spiritual force, a manifestation of the "power of love."[65] Such force exercises the capacity of our soul to love instead of hating, to curtail our negative emotions and channel them to facilitate positive solutions. Such force uses nonviolent means to convey opposition and to demand change. The exercise of this force requires us to delve into the potential and capacity of our soul to explore, deepen, and expand our ability to deal with conflicts constructively and creatively.

Since the practice of nonviolence is an exercise of "soul force," or "spiritual force," spirituality is therefore at the core of nonviolent practice. Gandhi emphasized that *ahimsa* has a significant dimension of inwardness,[66] the inner soul work that constitutes the foundation of nonviolent practice (*Satyagraha*) and that supports and sustains one throughout the often long and arduous process of nonviolent movements. Even when one does not engage in the public activity of resistance, one needs to continuously practice such soul work in daily life situations. Five spiritual themes were reiterated in Gandhi's

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[64] Gandhi, "Satyagraha—Not Passive Resistance," about 2 September 1917, cited in Ramchandra Varma, *Machatma Gandhi* (Bombay: Kalbadeviin, n.d.), in *CWMG*, 13 (1964), 524; "Talk to Inmates of Satyagraha Ashram, Vykom," *Young India*, 19 March 1925, and *The Hindu*, 14 March 1925, in *CWMG*, 26 (1967), 273.

[65] Gandhi, "Satyagraha—Not Passive Resistance," Ramchandra Varma, *Machatma Gandhi*, in *CWMG*, 13 (1964), 521; "Gandhiji on Education," Rita Roy, compl. Compiled from Gandhiji's speechs, letters, and other writings (New Delhi: Gandhi peace Foundation), 4.

[66] Gandhi, "Jain Ahimsa," *Navajivan*, 21 October 1928, and *Young Indian*, 25 October 1928, in *CWMG*, 37 (1970): 385.

writings: asceticism, altruistic noncoercion, suffering and self-sacrifice, fearlessness, and perseverance.

Asceticism

In a strict sense, Gandhi did not explicitly emphasize the importance of asceticism in the practice of nonviolent resistance; however, asceticism characterized Gandhi's spiritual practice and indeed was an implicit spiritual demand of nonviolent practice. Gandhi believed that to approach Truth and God one needed to control the body and the mind and discipline the spirit. The control of the body can be done through controlling the senses and periodical fasting. The control of the mind included frequently examining thoughts and intentions. The discipline of the spirit is through day-to-day spiritual exercise/practice and prayer. Such an approach puts Gandhi's methods of reaching Truth in the category of asceticism.

The Body. For Gandhi, the control of the body lies in controlling the senses. He strongly believed that if one could control one's "palate," one could significantly control the body. To control the senses, he suggested a bland and frugal vegetarian diet and fasting. Observing the principle of no killing and the principle of controlling of senses, Gandhi would not yield these principles even when his own or his family's lives were at risk due to illness, and a non-vegetarian diet was recommended for improvement. However, Gandhi had no illusion about completely avoiding the destruction of life by practicing vegetarianism. He acknowledged the impossibility of perfect ahimsa in human existence. "Life lives on life," he said. For the sustainability of life, the destruction of

other lives is unavoidable, even in vegetarianism; nonetheless, one can strive for the minimum destruction.[67] A frugal vegetarian diet could minimize such destruction for him. Using no stimulating food, which precluded spices and condiments, and fasting periodically could help control senses and sexual passion.[68] Gandhi emphasized that vegetarianism and diet restriction would not completely stop passion unless they were assisted by mental fasting to stop the thoughts and desire of passion and lust. As Gandhi's asceticism progressed, he further gave up physical comforts by traveling in the third-class compartment on trains whenever he could choose. During the salt march and his work in the abolition of untouchability, he traveled from village to village on foot and won himself a name of "foot soldier" or "foot general."

The Mind. To cultivate mental detachment, Gandhi advocated leading a life of simplicity, which included observing nonstealing/nonpossession, or poverty, renouncing prestige by rejecting public offices, and observing thoughts and intentions. To live in simplicity, Gandhi recommended a life of nonstealing/nonpossession or poverty.[69] He regarded possessing something not immediately needed as "stealing." For him, "Possession implies provision for the future."[70]At the conclusion of his nearly twenty years of service as an advocate of Indian immigrants' civil rights in South Africa, the community presented him with many gifts of appreciation. He gave them all back,

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[67] Gandhi, "The Fiery Ordeal," 314; Gandhi, "Ages Old Problem," *Young India*, 7 July 1927, in *CWMG*, 34 (1969): 130.

[68] Gandhi, "Speech on 'Ashram Vows' at Y.M.C.A., Madras," *The Indian Review*, February 1916, in *CWMG*, 13 (1964): 230.

[69] Gandhi, "History of Satyagraha Ashram," [July 11, 1932], in *CWMG*, 50 (1972): 213; "Letter to Narandas Gandhi," 26 August 1930, in *CWMG*, 44 (1971): 103.

[70] Gandhi, "Letter to Narandas Gandhi," 26 August 1930, 103.

including ornaments for his wife, and created a trust fund for the service of the community.[71] Influenced by ancient Hindu scripture *Bhagvat Gita*, Gandhi later decided to give up all his possessions; he gave all his savings to his brother and announced that from then on he would no longer contribute to the family; whatever he could save would be used to benefit the community. Unable to understand, his brother stopped communicating with him.[72] Later in his life, his personal possessions included only a few necessary items. He advised people to keep only "necessary things," but be "ready to give up everything including our bodies."[73] His own words can best summarize his idea: "possession of property against the whole world is inconsistent with ahimsa. A man who will follow the principle of non-violence to its uttermost limit had nothing in this world he can call his own. He must merge himself into the whole."[74]

The Spirit. Frequently examining one's thoughts and intentions to cultivate virtues of love, compassion, and truth is a form of mental training and is also a part of the day-to-day spiritual practice. The core meaning of asceticism is renouncing physical comfort and pleasure and disengaging mental attachments in order to focus one's attention on spiritual practices. Prayer for Gandhi is essential and necessary in spiritual discipline. He regarded the prayers that the ashram observed twice a day as a source that nourished the community's capacity to insist on truth.[75] Prayer meant not only "asking God for

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[71] Gandhi, *Autobiography*, in *CWMG*, 39 (1970): 177-9.

[72] Ibid., 212-213.

[73] Gandhi, "History of Satyagraha Ashram," 214.

[74] Gandhi, "Letter to a Friend," 1 August 1925, in *CWMG*, 28 (1968): 3.

[75] Gandhi, "History of Satyagraha Ashram," 197.

something," but also "praising," "worshiping" God, and included "any devotional act," through which one sought to fulfill one's desire to know God and to commune with God.[76] Therefore, meaningful prayer is in the prayer's attitude and spirit, not the words uttered. "For those who are filled with the presence of God in them, to labor is to pray. Their life is one continuous prayer or act of worship."[77] Gandhi believed God is both within us and beyond us. Because of God's omniscience and omnipotence one needs not tell God anything or praise Him. He believed when one utters a prayer, the "speech is addressed not to God but to [oneself], and is intended to shake off [one's] torpor."[78] Prayer for him, therefore, is also "meditation" or "self-purification." However, "many of us offer prayer without our soul being hungry for it...Some are intellectually convinced that there is a soul, but they have not grasped that truth with the heart; therefore, they do not feel the need for prayer."[79] Gandhi emphasized the importance of engaging in both solitary and congregational prayer for spiritual discipline. However, he felt, congregational prayer cannot substitute for solitary prayer.[80]

Gandhi's journey of following Truth took up the form of increased asceticism throughout his life. He called it a reduction process—reducing oneself to a cipher. These self-restraints are acts of love to other beings. They prevent one from taking too many resources from others, so more resources can be shared; people will not go hungry. His

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[76] Gandhi, "What Is Prayer," *Young India*, 10 June 1926, in *CWMG,* 30 (1968): 556 ; "History of Satyagraha Ashram," 203.

[77] Gandhi, "What Is Prayer," 557.

[78] Gandhi, "History of Satyagraha Ashram," 203.

[79] Ibid.

[80] Ibid., 204.

philosophy was to live on what is needed, to eat only for sustenance. The purpose of living is to keep the body a temple of God for the service of man.[81] His ashrams, both in South Africa and India, were embodiments of these nonviolent, ascetic, spiritual ideas and practices for the service of India and humanity.

Altruistic Noncoercion

Gandhi untiringly emphasized that nonviolent strategies are not designed to "compel" opponents to bend under the will of resisters, but to gradually transform opponents and to win them over to an understanding of the resisters' contention so they are willing to make adjustments and changes accordingly. For him, coercion was still a form of violence, and Satyagraha is a matter of "conversion" and "conviction."[82] Nonviolent resisters must respect opponents' freedom and interests, which are as important as those of the resisters and are to be taken into consideration during the process.[83] However, in a contentious situation, what a group negotiates for and its attainment often more or less are in conflict with the opponents' advantages. It depends on the sincere intention of the resisters to safeguard a respect for the opponents' interests. The idea of safeguarding the interest of the opponent provides a potential bridge to conflict resolution. Otherwise, if the parties

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[81] Ibid; "Speech at Meeting in Lausanne," Edmond Privat and Prof. Bovet, trans., Mahadev Desai's Diary (MSS), 8 December 1931, in *CWMG*, 48 (1971): 408; "Draft Constitution for the Ashram," [before 20 May 1915], in *CWMG*, 13 (1964): 92, 95.

[82] Gandhi, "Speech in Public Meeting, Madras," *The Hindu*, 9 March 1925, in *CWMG*, 26 (1967): 243; "Social Boycott," *Young India*, 16 February 1921, in *CWMG*, 19 (1966): 367.

[83] Gandhi, "Social Boycott," *Young India*, December 8, 1920, in *CWMG*, 19 (1966): 82; Gandhi, "Social Boycott," 16 February 1921, 367.

involved in a conflict demand only their own interests, most likely there will be no possibility for negotiation.

Under the principle of noncoercion, nonviolent resisters must not apply inhuman strategies, such as denying medical care or survival necessities (food/water) to others to pressure/bargain for their objectives.[84] What is more, they should love and care for the enemy. The idea of loving the enemy was not a hyperbole for Gandhi. He practiced what he preached. Gandhi for a long time was loyal to the British government. He volunteered his nursing services in the Boer War, the Zulu Rebellion (both in South Africa), and World War I. Especially after the eruption of World War I, when the majority of the Indian leaders thought the British involvement in the war was a great opportunity to gain Indian independence, Gandhi was the one who was against India's taking advantage of the English while they were at war. Instead, he recruited eighty other Indian volunteers and provided their first aid services to the British army. Many of his fellow Indians criticized him; both his Indian and Western followers questioned the justifiability of his participation in wars.[85] Given the strife that the British rule had brought to India and the advantage that the British had taken of India, Gandhi's putting English interest above Indian freedom is astonishing. Although he had the motive of winning British good will and thus winning improvements in Indian's status,[86] he was also genuinely treating a government as a person by considering its benefits. Such

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[84] Gandhi, "Social Boycott," 16 February 1921, 367.

[85] Ibid., 278-280.

[86] Ibid., 279.

concern manifests the thoroughness, the purity, and the sincerity of Gandhi's practice of nonviolence.

Suffering and Self-sacrifice

Time and again, Gandhi emphasized the necessity of suffering or self-sacrifice in the practice of nonviolence.[87] He stated, "It must cause pain to the party using it, if it causes inconvenience to its object."[88] Two purposes are involved in the acts of suffering: to bring the opponent to a sense of what is protested, and to do penance. The former is a rational approach; the latter, religious. Instead of using violence to get the message across to the opponent as many do in today's society, nonviolent resisters often choose to endure suffering, such as arrest, imprisonment, and fasting to arouse the conscience of the opponent to face the issue in question. The idea of penance should be understood in the context of Gandhi's belief. For Gandhi, penance is an act of purification. Through acts of penance, one purifies oneself from violence, misconduct, passion, sins, and so forth. Gandhi himself often did penance when things did not proceed in the right direction or when the nonviolent resistance movement got out of hand. In a talk to his ashram co-workers, he emphasized that nonviolent resistance was carried out through "suffering in our own person," instead of inflicting suffering on others through violence, and in the

[87] Gandhi, "Speech at Meeting in Lausanne," 407-8; "Social Boycott," 367.

[88] Gandhi, "Social Boycott," 367.

suffering one should not harbor "bitterness" against the opponent.[89]

Fearlessness

In nonviolent resistance, courage and a spirit of fearlessness are necessary, the courage to differ with society and critics, to take risks, and to endure suffering and even death.[90] In the absence of fear, nonviolent resisters have the freedom to act according to Truth and refuse to submit or be "other's slave."[91] Nonviolent resisters need to have the courage to differ from the majority of the society when untruthfulness or injustice is detected. During the struggle for Indian self-rule, Gandhi did not always enjoy unreserved support even from his Congress comrades, especially in the initial stage of a resistance. For instance, the media and some of the Congress leaders at first were scornful to mobilizing national fasting and prayer.[92] However, Gandhi was not dissuaded by the opposition and executed the idea anyway. Some Hindu leaders were skeptical about his endeavor to unite Hindus and Muslims, but he trusted what he believed to be right.

Gandhi advised nonviolent resisters not to fear possible physical assaults and not to try to avoid arrest and imprisonment, but to come to see them as "the normal condition" of a

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[89] Gandhi, "Talk to Inmates of Satyagraha Ashram, Vykom," *Young India*, 19 March 1925, and *The Hindu*, 14 March 1925, in *CWMG*, 26 (1967): 270.

[90] "Satyagraha—Not Passive Resistance," Ramchandra Varma, *Mahatma Gandhi*, [about 2 September 1917], in *CWMG*, 13 (1964): 525.

[91] Gandhi, "Secret of Satyagraha," *Indian Opinion*, February 22, 1908, in *CWMG*, 8 (1962): 91.

[92] Gandhi, "Satyagraha Leaflet No. 18," 8 May 1919, in *CWMG*, 15 (1965): 288.

noncooperator's life,[93] since they are also instruments to win the world's understanding and sympathy for the cause. The aroused Indian public in their struggles for independence certainly kindled the spirit of fearlessness. According to Wolpert, soon after the campaign of the 240-mile Salt March, within half a year, some 60,000 *Satyagrahis* inundated Indian jails.[94] Gandhi himself usually welcomed arrests and enjoyed peace in prison. He urged people "to uphold truth and nonviolence at all costs, even at the cost of death."[95] The end of his life testified to his belief, when he was assassinated after Indian independence, ironically for his endeavor to abolish untouchability.[96]

Perseverance

After decades of nonviolent resistance, Gandhi described the similarities shared by the movements. In the beginning of a movement, participants always are full of "enthusiasm," "unity," and "persistence." In the middle of the movement, the participants feel "despondency," "apathy," and "hatred" and fight against each other. At the end it always is a handful of individuals who "had unwavering faith, determination,

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[93] Gandhi, "Civil Disobedience," *Young India*, 4 August 1921, in *CWMG*, 20 (1966): 465.

[94] Stanley Wolpert, *Gandhi's Passion: The Life and Legacy of Mahatma Gandhi* (New York, Oxford University Press, 2001), 150-1.

[95] Gandhi, "Speech at prayer Meeting, Bombay," *Bombay Chronicle*, March 14, 1946 and *The Hindu*, March 15, 1946, in *CWMG*, 83 (1981): 252; "Satyagraha—Not Passive Resistance," about September 2, 1917, in *CWMG*, 13 (1964): 525; Gandhi, "Who Can Offer Satyagraha?," *Indian Opinion*, 29 May 1909, in *CWMG*, 9 (1963): 225.

[96] Gandhi, "Letter to Vallabhbhai Patel," 2 July 1934, in *CWMG*, 58 (1974): 139; Louis Fisher, *The Life of Mahatma Gandhi* (New York: Harper and Brothers, 1950), 3-4; Wolpert, 177.

sacrifice, [and] tolerance" and resolved to face predictable and un-predictable difficulties to carry through the movement.[97] Perseverance makes the difference.

Although effective nonviolent resistance depends on many acting together, Gandhi emphasized that the potential of individuals could not be underestimated. His experience in South Africa and India taught him that, even if only one person followed truth selflessly to its perfection, it would always have its outcomes, and India could win its self-rule.[98] He had obviously put his belief in action. Interestingly, the outcome that one person can achieve is still remarkably the dynamism between the individual and the masses. The success of the Indian independence struggle has two co-dependent prerequisites: a staunch leader and the whole country acting in unison under such leadership. Without a leadership credible enough to call on the whole country's cooperation, there would not have been total participation. Without the participation of the whole country, the leadership would have been just a single palm, unable to clap. Such analysis is not to downplay Gandhi's point, but only to affirm that nonviolent resisters must not devalue their own potency. Be perseverant; others may be inspired to do their part.

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[97] Gandhi, *Satyagraha in South Africa*, in *CWMG*, 29 (1968): 6.

[98] Gandhi, "Speech on 'The Secret of Satyagraha in South Africa,'" 27 July 1916, in *CWMG*, 13 (1964): 290; see also *Satyagraha in South Africa*, in *CWMG*, 29 (1968): 4.

Strategies

For Gandhi, *Satyagraha* is not "a weapon of the weak" but of "the truthful" and "the strongest."[99] Insisting on loving when one/a group is hated or treated brutally demands great virtue and extraordinary self-restraint. It is those who persevere and insist on observing the principle of truth, love, and compassion that can apply this method faithfully, even when it may appear to be "weak" in the sight of others. When people in a long struggle are constantly frustrated, they could easily resort to ways that may be contrary to their original principles but that appear to be a "quick fix." For example, the British suffragette movement during the first two decades of the twentieth century was intended to be peaceful and nonviolent. However, infuriated by the government's evasive attitude for decades, Marcie Kligman notes, a majority of suffragettes resorted to vandalism or militant acts to the point that they lost the public's sympathy for their causes.[100] Nonviolent resistance is not a passive force; "it calls for intense activity."[101] When necessary, civil disobedience strategies, such as demonstration, strikes, fasting noncooperation and boycotts can be employed, and constructive programs[102] can be adopted to demand for changes.

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[99] Gandhi, "Speech at Meeting in Lausanne, December 8, 1931, 407; *Autobiography*, in *CWMG,* 39 (1970): 372.

[100] Marice Kligman, "The Effect of Militancy in the British Suffragette Movement," Barry & Dominic, http://welshcommunists.co.uk/suff.htm.

[101] Gandhi, "Satyagraha—Not Passive Resistance," about 2 September 1917, in *CWMG*, 13 (1964): 521.

[102] Raghavan, Iyer, ed. *The Moral and Political Writings of Mahatma Gandhi* (Clarendon: Oxford University Press, 1986), xii-xiv.

Civil Disobedience

Civil disobedience does not mean disobeying all laws, but disobeying only problematic and unjust laws. It is an idea emphasizing not lending "*blind submission* [emphasis mine] to any law."[103] Citizens are required to observe laws that protect the community's rights and interests. Before they are eligible to practice civil disobedience, they have to respect and abide by laws. However, when a law breaches justice, citizens have the right and duty to disobey a law, an ordinance, or an order to protect the integrity of truth and justice. If the act of disobedience is conducted truthfully and nonviolently, it is "civil." Such disobedience is "the inherent right of a citizen."[104]

Demonstration. Gandhi used several civil disobedience strategies. In South Africa, Gandhi led a mass demonstration of two to three thousand people to demand the abolition of an exorbitant annual polltax that the colonial government had imposed on ex-indentured Indian men, their wives, and their grown-up children, £ 3 per capita. An average Indian ex-indenture family would need to pay £ 12 annually, equal to their half-a-year income.[105] After a long struggle, the tax finally was abolished in 1914.

Strikes. In India, Gandhi advised a strike in negotiating cloth mill workers' wage increase in Ahmedabad in 1918. From the outset of the strike, he prohibited strikers from

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[103] Gandhi, "On the Duty of Civil Disobedience," *Indian Opinion*, 7 September 1907, in *CWMG,* 7 (1962): 211.

[104] Gandhi, *Autobiography*, in *CWMG*, 39 (1970): 374; Gandhi, "Gujarati Equivalents for Passive Resistance," *Indian Opinion*, 7 March 1908, in *CWMG*, 8 (1962), 131; Gandhi, "The Momentous Issue," *Young India*, 10 November 1921, in *CWMG*, 21 (1966): 414-416; Gandhi, "The Immediate Issue," *Young India*, 5 January 1922, in *CWMG*, 22 (1966): 143.

[105] Gandhi, *Satyagraha in South Africa*, in *CWMG*, 29 (1968): 27.

resorting to violence, troubling scabs, or living on alms during the strike but insisted on remaining firm no matter how long the strike lasted. The strike went on for twenty-one days. During the beginning two weeks, the mill-workers were spirited, self-contained, and convening in big group daily. However, the mill-owners showed no sign of compromise. As it went on, the attendance of daily meetings dropped. Those who attended the meeting seemed to be disheartened. Some of strikers even tried to prevent scabs from going to work.[106] To save the movement, Gandhi urged the strikers to continue the fight and announced that he would not eat before any settlement was obtained. Some laborers fasted with him on the first day, but were stopped by Gandhi after encountering problems. Three days later, a settlement of 35% increase was achieved as Gandhi had suggested. He wrote of the consequence, "the net result of it was that an atmosphere of good will was created all around. The hearts of the mill-owners were touched, and they set about discovering some means for a settlement."[107]

Fasting. Gandhi often used fasting as a self-imposed penance for others' misconduct, injustice, or violence that he denounced. Soon after World War I, he used a nation-wide fast as a massive expression of civil disobedience to resist an extension of martial law in India initiated in 1915. A series of resistance activities were ignited thereafter. India had provided the English government support and resources during World War I. Most Indians expected more freedom after the war as a result of their contribution. However, right after World War I, the Rowlatt Acts extended the martial law for another six

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[106] Gandhi, *Autobiography*, in *CWMG*, 39 (1970), 341-2; "Ahmedabad Mill-Hands' Strike," 13 March 1918, in *CWMG*, 14 (1965): 250-1; "Ahmedabad Mill-Hands' Strike," 15 March 1918, in *CWMG*, 14 (1965): 254-5.

[107] Gandhi, *Autobiography*, in *CWMG*, 39 (1970): 343.

months, which Indians considered as further oppression.[108] To show public grievance and demand withdrawal of the Rowlatt Acts, on April 6, 1919, Gandhi called on the Indian nation for a day of *hartal*, fasting and prayer. All businesses were to be closed to observe this "self-purification."[109] At first, he worried about how much support such a call could actually generate. Surprisingly, on April 6, "the whole of India from one end to the other, towns as well as villages, observed a complete *hartal,*" Gandhi gladly recalled in his autobiography.[110] In Bombay, thousands of Hindu and Muslim, including some women and children, marched together.[111] The next day Gandhi issued *Satyagrahi* without registration to rebel against the Indian Press Act and to instruct people to carry out the resistance nonviolently and openly to provoke arrest.[112] He also instructed people to get rid of imported cloth, not to pay the salt tax, and to publicly print and sell banned literature, Gandhi's two banned books, *Hind Swaraj* (Self-Rule) and *Sarvodaya* (a "Gujarati adaptation of [John] Ruskin's *Unto This Last*"), until the Rowlatt Acts were repealed. People overpaid to buy copies, because the proceeds were used for civil disobedience funds. Gandhi considered such an act a sign that people had cast off

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[108] Wolpert, 98; Gandhi, "Summary of Rowlatt Bills," *Gujarati*, 9 March 1919, in *CWMG*, 15 (1965): 110.

[109] Gandhi, "Appeal to Citizens of Bombay," 5 July 1919, *Young India*, in *CWMG*, 15 (1965): 287; "Speech at Meeting in Bombay," 6 May 1919, *Gujarati*, in *CWMG*, 282-5; "Satyagraha Leaflet, No. 17," 7 May 1919, Bombay: Sanj Vartaman Press, in *CWMG*, 15 (1965): 285-6; *Autobiography*, in *CWMG*, 39 (1970): 365-6;

[110] Gandhi, *Autobiography*, in *CWMG*, 39 (1970): 366.

[111] Ibid, 367.

[112] Gandhi, "*Satyagrahi*: I," *The Bombay Chronicle*, 7 April 1919, in *CWMG*, 15 (1965): 190.

the fear of imprisonment.[113]

In a leaflet distributed a week before the fasting, Gandhi elaborated on the spirit of fasting: "when people fast in a religious spirit and thus demonstrate their grief before God, it receives a certain response. Hardest hearts are impressed by it. Fasting is regarded by all religions as a great discipline. Those who voluntarily fast become gentle and purified by it. A pure fast is a very powerful prayer. It is no small thing for *lakhs* [hundreds of thousands] of people voluntarily to abstain from food and such a fast is a *satyagrahi* fast."[114] Gandhi keenly expressed the spiritual effects of fasting, which are not to be understood rationally, but through experience.

Maybe fasting does purify and make people's heart gentle, and maybe it does impress the hardest hearts of the opponents, but can violence always be completely avoided? Can it evolve into violence at any point in its course? Gandhi sometimes seemed overly optimistic and refuted such a worry as illusory. However, since the degree of self-control or the degree of soul-force is far from perfect among the masses, it is difficult to prevent violence at any point during the struggle. Additionally, social psychologists maintain that when a group acts together, acts that an individual would normally not commit could occur as a result of group dynamism. Furthermore, how the nonviolent resistance is received and treated by the authority or the opponent could actually influence the development of nonviolent resistance. These situations make *Satyagraha* unpredictable, and they are also the reason that Gandhi often needed to fast to

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[113] Gandhi, *Autobiography*, in *CWMG*, 39 (1970): 367-8; "Statement on Laws for Civil Disobedience," *The Bombay Chronicle*, 8 April 1919, in *CWMG*, 15 (1965): 192.

[114] Gandhi, "*Satyagraha Leaflet, No. 17*," 7 May 1919, Bombay: Sanj Vartaman Press, in *CWMG*, 15 (1965): 286.

stop the violence. To remain nonviolent, nonviolent resistance demands individuals' and groups' utmost sincerity and extraordinary self-restraint.

For instance, during the *hartal* in 1919, in contrast to the overwhelming nationwide support and the rare Hindu/Muslim partnership, tragedy occurred unexpectedly. In Delhi and its vicinity, people had observed *hartal* on March 30 according to the original plan. Gandhi recalled, "Hindus and Musalmans seemed united like one man."[115] A crowd listened to a leader's speech and formed a procession marching towards the train station; according to Gandhi, "all this was more than the authority could bear."[116] At some point the police shot at the crowd and killed nine people.[117] After the April 6th fast, to prevent Gandhi from going to Punjab, the police arrested him and brought him back to Bombay while he was traveling to Delhi and Amritsar to deal with the tragedy there. When the news of his arrest became known, violence occurred in various places, such as Bombay, Ahmedabad, and Jallianwala Bagh. People "burnt down buildings, forcibly captured weapons, extorted money, stopped trains, cut off telegraph wires, killed innocent people and plundered shops and private houses."[118] Gandhi fasted for three days as a "penance" for the violence and to call a stop to it. Days later, he called for a temporary halt of the civil disobedience. Later he learned that a week before in Jallianwala Bagh, Amritsar, under Brigadier Reginald Dyer's order, without warning fifty British soldiers had

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[115] Gandhi, *Autobiography*, in *CWMG*, 39 (1970): 366.

[116] Ibid.

[117] Gandhi, *Autobiography, in CWMG*, 39 (1970), 366; "Letter to the Press on Delhi Tragedy," 4 April 1919, *The Bombay Chronicle*, in *CWMG*, 15 (1965): 174-6; Wolpert, 99-100.

[118] Gandhi, "Satyagraha Leaflet, No. 3," 11 April 1919, in *CWMG*, 15 (1965): 211; *Autobiography*, in *CWMG*, 39 (1970): 368-70; Wolpert, 101; Gandhi, "Speech at Mass Meeting," in *CWMG*, 15 (1965): 221;

attacked an unarmed crowd of Punjabi farmers who were observing a harvest festival in an outdoor enclosure. They butchered 400 people and injured 1,200. After this incident, because martial law was implemented in all of Punjab province, the news of this massacre spread slowly and Gandhi and other Indian leaders were not aware of its severity until months later after an independent investigation.[119]

In this example, apparently, one incident triggered another. The news of Gandhi's arrest triggered riots. Riots triggered massacres. Whoever participates in or organizes nonviolent resistance activities should be aware of the potential factors that may alter or militarize the course of nonviolent struggle. As Gandhi himself noted, "those who wanted to lead the people to *satyagraha* ought to be able to keep people within the limited nonviolence expected of them."[120] Sufficient preparation of the minds of the masses before launching a movement is crucial.

Noncooperation and Boycotts. The Punjab massacre and the government's indifference towards the nation's call for its investigation and the solidarity to the campaign of Indian Muslims' Khilafat movement to save Ottoman Empire dismembered by the Allies after World War I sparked Gandhi's call for comprehensive nonviolent resistance—a complete *hartal* on the first of August and political, military, legal, social, educational, and economic noncooperation. He appealed to Indians to boycott Council elections and elections to the legislatures, not to respond to military recruitment for the English mandate over the ex-Ottoman Empire territory, and not to register for the civil service. He urged lawyers to stop practicing and help people settle disputes privately,

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[119] Wolpert, 101-2; Gandhi, "General Dyer," Young India, 14 July 1920, in *CWMG*, 18 (1965): 45-6.

[120] Gandhi, *Autobiography*, in *CWMG*, 39 (1970): 373.

and dignitaries to renounce titles and prestigious positions. He returned medals that he had received for his service in South Africa to the Viceroy. He suggested that people decline invitations to government activities and gatherings. He asked parents to pull their children out of government schools. He himself visited Banaras University in Bombay to ask students to leave. He suggested two ways of economic noncooperation: not to get new bank loans and discard foreign cloth. Gandhi asked people, including Congressional leaders, to dispose of and boycott fine Manchester cloth in protest, but to have handlooms in each household to spin sufficient cotton for local weavers to make cloth, so that India could have self-reliance (*swadeshi*).[121] The decade-long boycott of British cloth and other goods, Wolpert notes, in the 1930s proved to add a significant blow to the British market already overwhelmed by the great depression that followed World War I.[122]

Constructive Programs

Just as Gandhi used civil disobedience strategies to advance the cause of Indian self-rule, he suggested constructive political and economic programs to establish India as an independent and self-sufficient country. Gandhi regarded civil disobedience and constructive/political programs as the two co-dependent elements of *satyagraha*. Though the world often categorizes civil disobedience as destructive, for Gandhi, there was no real distinction between civil disobedience and constructive programs, because he

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[121] Gandhi, "Non-Co-operation," *Navajivan*, 4 July 1920, in *CWMG*, 18 (1965): 4-7; "Telegram on Third Khilafat Day," *The Bombay Chronicle*, 31 July 1920 and *Amerita Bazar Patrika*, 1 August 1920, in *CWMG*, 18 (1965): 98; "Speech on Khilafat Day, Bombay," *The Bombay Chronicle*, 2 August 1920, in *CWMG*, 18 (1965): 107-9; "Letter to Viceroy," 1 August 1920, in *CWMG*, 18 (1965): 104.

[122] Wolpert, *Gandhi's Passion*, 152.

considered both as constructive. He defined his "constructive programs" essentially as production activities grounded in physical labor and as life activities grounded in our interaction with our neighbors.

Physical labor, based on *charkha*, spinning, and other village crafts, is the vehicle for economic sustenance.[123] "Electricity, ship-building, ironworks, machine making and the like" could co-exist with *charkha* as long as they did not suffocate village life and its means of survival.[124] Gandhi did not believe that centralized industry "planned and owned by the State" would serve the welfare of the villagers. As a matter of fact, he was skeptical about industrialization, which he considered was "planned to destroy villages and village crafts."[125] Consistent with Gandhi's anti-modern civilization attitude, he strongly believed that the sustenance of nonviolence is founded on the practice of physical labor. Another pillar that sustains nonviolence is one's relations with one's neighbors. The abolition of "untouchability" (*goseva),* Hindu Muslim unity, gender equality in political, social, and economic affairs, and the institution of Hindi as a common language in India are the issues that Gandhi regarded pivotal to Indian Self-rule.[126]

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[123] Gandhi, "Speech at Public Meeting, Madras," *The Hindu*, 9 March 1925, in *CWMG*, 26 (1967): 245-6.

[124] Gandhi, "*Ahimsa in Practice*," *Harijan*, 27 January 1940, in *CWMG*, 71 (1978): 130; "Speech at Gandhi Seva Sangh Meeting—III," 3 March 1936, *Gandhi Seva Sanghke Dwitiya Adhiveshan*, in *CWMG*, 62 (1975): 228.

[125] Gandhi, "*Ahimsa* in Practice," *Harijan*, 27 January 1940, in *CWMG*, 71 (1978): 130.

[126] Gandhi, "Speech at Public Meeting, Madras," *The Hindu*, 9 March 1925, in *CWMG*, 26 (1967): 242-5; "*Ahimsa* in Practice," 132.

The Abolition of Untouchability. Although Gandhi defended the caste system, he pledged his life to the abolition of untouchability, which he considered "the greatest impurity in Hindu religion."[127] Gandhi lamented that Hinduism systematically labeled a person as an untouchable and sinner because of his birth. It "is a most tragic spectacle that a religion which boasts that *ahimsa* is the highest thing in life should carry vindictiveness into the other world."[128]

Hindu tradition clearly defined four castes with sub groups in each caste: the *Brahmins* ("priests"), the *Kshatriyas* ("warriors and ruling class"), the *Vaishyas* ("merchants and artisans"), and the *Shudras* ("unskilled laborers and servants").[129] However, the four castes do not include all Indians. Another stratum of Indians, "the untouchables," who numbered forty-six million at Gandhi's time, were considered unworthy even to be included in the caste system. The "out-castes" consisted of people who swept, cleaned, collected human waste, dealt with dead bodies, and made leather.[130] They ate carrion, beef, and used cow skins to make leather.[131] In the tradition of Hinduism, which regards cows as holy and killing animals and meat-eating as violence, people who committed these deeds were considered "ritually unclean" and were denied entry to temples and prohibited to draw water from public wells. The lowest untouchables

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[127] Gandhi, "The Law and the Heart," *Harijan Sevak*, 7 April 1933, in *CWMG*, 54 (1973): 326.

[128] Gandhi, "Notes," *Harijan*, 11 March 1933, in *CWMG*, 54 (1973): 46.

[129] "Customs: the Caste System," bbc.co.uk, http://www.bbe.co.uk.

[130] Linda de Hoyos, "In the Foot Print of Mahatma Gandhi: India's Curse of Untouchability," *The American Almanac, The New Federalist*, http://members.tripod.com/~american.almanac/untouch.htm

[131] B. R. Ambedkar, "Untouchability, the Dead Cow and the Brahmin," Counter Currrents.Org, http://www.countercurrents.org/dalit-ambekarbeef050703.htm; Linda de Hoyos, "In the Foot Print of Mahatma Gandhi."

were not supposed to cast their shadows over a *Brahmin*, because they could contaminate his purity, and had to stay in their shanties during the day and not be seen by people in the castes.[132]

In 1932, when the British government tried to set up a separate electorate for the untouchables, Gandhi opposed it as segregation. He embarked on his individual campaign of a "fast unto death" in prison.[133] In response to his fast, Hindu leaders convened and agreed on a resolution to abolish untouchability, if not then, when India gained its independence.[134] At the same time, more and more temples were open to the *Harijan*, Children of God, an alternative name for the untouchables.[135] Gandhi was delighted with all this progress and broke his six-day fast. To put the abolition of untouchability into actual practice, after his release from prison, he continued his *Harijan* work by establishing a *Harijan* organization, publishing *Harijan* weeklies, and touring villages to raise awareness of mental and physical cleanliness.[136]

Though Gandhi worked tirelessly, he faced criticism from various sources along the way. Hindu high castes protested against him during his *Harijan* trip, including an

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[132] Gandhi, "Notes," *Harijan*, 18 March 1933, in *CWMG*, 54 (1973): 106; Linda de Hoyos, "In the Foot Print of Mahatma Gandhi"; *Wikipedia,* s.v. "Dalit (outcaste)," http://en.wikipedia.org/wiki/Harijan.

[133] Hoyos, "In the Foot Print of Mahatma Gandhi"; Gandhi, "Interview to the Press," *The Times of India*, 21 September 1932, in *CWMG*, 51 (1972): 116-7; "Letter to P. N. Rajbhoj," 20 September 1932, *The Epic Fast*, in *CWMG*, 51 (1972): 111-2.

[134] Wolpert, 168; Gandhi, "Resolution at the Hindu Leaders' Conference, Bombay," Mahatma, 3: 213, in *CWMG*, 51 (1972): 139; "Appendix II," in *CWMG*, 51 (1972): 463-4.

[135] Gandhi, "Message to South India," *The Hindu*, 26 September 1932, in *CWMG*, 51 (1972): 142; Linda de Hoyos, "In the Foot Print of Mahatma Gandhi"; Wolpert, Gandhi's Passion, 168.

[136] Gandhi, "Note to P.N. Rajbhoj," 28 September 1932, in *CWMG* 51 (1972): 149; "Interview to P.N. Rajbhoj," 11 November 1932, in *CWMG* 51 (1972): 406; "Statement on Untouchability—V," 14 November 1932, in *CWMG* 51 (1972): 427-430.

attempted assassination that he narrowly escaped. Muslims wondered why a national leader would indulge himself in "a single" issue. His Congressional heir, Nehru Jawaharlal, was angry at him for side-tracking the Indian self-rule movement and risking his own life to take on such a "religious issue." The untouchables challenged his premise that temple entry alone would not solve their problems; declaring employment and economic progress were more pivotal to end their misery.[137] Dr. B. R. Ambedkar, an untouchable leader and lawyer educated in England and the United States, criticized Gandhi and the Congress for doing nothing but giving the *Harijan* an official recognition. Gandhi insisted on doing what he thought was right despite oppositions or challenges. In 1947, India gained its independence from England, and untouchability was abolished. His work did prepare Dr. Ambedkar, an untouchable, to be the first minister of the law and to chair the constitution-drafting committee after Indian independence.[138]

Ambedkar and other critics probably did not give Gandhi enough credit. After all, it was his willingness to risk death that made the Hindu leaders resolve to face this issue. One person's determination resulted in the abolition of an unjust social institution that had endured for centuries; the fast was indeed an epic fast. Gandhi did his part to remove the injustice through what he perceived as the most basic starting point, the abolition of untouchability; however, one person could not change social practices altogether overnight. Gandhi did not overlook the issue of education and economic efforts, but his solution to these issues was different from Ambedkar's. Gandhi supported spinning,

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[137] Gandhi, "Discussion with *Harijans*," *Harijan*, 22 December 1933, in *CWMG*, 56 (1973): 317.

[138] Wolpert, Gandhi's Passion, 168.

weaving, and crafting for village development versus an urban and industrial approach. Neither solution was necessarily right or wrong, but each had a different approach to economic development.

Hindu and Muslim Unity. Gandhi continuously stressed that without unity between Hindus and Muslims, India would not attain real independence or would make no real progress in the nation.[139] For him, Hindus and Muslims were "born of the same mother, belonging to the same soil;" he asked his audience, "what, indeed, must they do, if not love one another!"[140] The issue of cow protection had long been a major point of contention between Hindus and Muslims. Muslims eat beef, which disgusted Hindus, who regarded slaughtering cows as killing of holy animals. Gandhi said in a Khilafat conference, "quarrelling with Moslems [Muslims]" was not the way to save cows.[141] He pointed out to Hindus that the zeal of cow protection often made them an instrument to harm the very cause that they pursued. Instead, he asked Hindus to show their friendship to Muslims by helping their brothers regardless of "whether they save the cow or not."[142] He encouraged Hindus to lend full support to the cause of the Muslims' Khilafat movement as the cause of all of India, and if they would be willing "to die for them and for their religion," they would eternally secure Muslims' friendship and "save cows for

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[139] Gandhi, "Hindu-Muslim Unity," *Young India*, 28 July 1921, in *CWMG*, 20 (1966): 436.

[140] Gandhi, "Speech at Khilafat Conference, Delhi," *The Bombay Chronicle*, 6 December 1919, in *CWMG*, 16 (1965): 307.

[141] Gandhi, "Speech at Khilafat Conference, Delhi," 308.

[142] Gandhi, "Hindu-Muslim Unity," 28 July 1921, 437.

all time."[143] His request of the Hindus surely was one demanding esteemed morality. Facing the failure of the Khilafat conference, and the mounting distrust between Hindus and Muslims, Gandhi felt he was temporary out of solutions that he could convince both parties. However, he encouraged people, "In spite of the horizon which is black before you, do not lose faith, be loving to one another, remembering that the same Divine Spirit inhabits whether it is the Hindu body or Muslim body and try to be charitable, one towards the other."[144] Although the effort of improving Hindu-Muslim unity through conferences had failed, Gandhi's hope of "heart unity" between Hindus and Muslims was never lost. He hoped that the abolition of untouchability would inspire Hindus and Muslims and others to cast aside their differences and to "embrace one another as blood-brothers," and eventually contribute to real communal unity.[145] Developments did not follow his logic.

Gender Equality. Gandhi often spoke of women's role in the course of Indian self-rule. He pleaded with them to observe the principle of self-reliance, *Swadeshi,* that is, to reject foreign manufactured products and to use mainly Indian made goods. He urged them to give up their passion for fine cloth, jewelry, fine dishes, and "gossiping," but to devote more time to spinning and weaving, which for Gandhi would bring India's freedom closer.[146] He instructed women not to harbor the idea of high and low, touchable and untouchable, but to treat all as equals and to be kind to each other

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[143] Gandhi, "Speech at Khilafat Conference, Delhi," 308-9; "Hindu-Muslim Unity," 28 July 1921, 438.

[144] Gandhi, "Speech at Public Meeting, Madras," *The Hindu*, 9 March 1925, in *CWMG*, 26 (1967): 245.

[145] Gandhi, "Speech at Bilaspur," *Harijan*, 8 December 1933, in *CWMG*, 56 (1973): 282, 283.

[146] Gandhi, "Speech at Women's Meeting, Surat," 1 June 1919, *Gujarat Mitra ane Gujarat Darpan, in CWMG,* 15 (1965): 323-5.

following God's example.[147] He encouraged women to enthusiastically join "the constitutional fight" and "the *satyagraha* movement."[148] In another speech, he said to women, "so long as women in India do not take equal part with men in the affairs of the world and in religious and political matters, we shall not see India's star rising."[149]

Hindi as the common language. In the institution of Hindi as the common official language of India, Gandhi regarded it as the best possible language that could become "a national medium for exchange ideas or for the conduct of national proceedings."[150] He urged the Congress to conduct its proceedings in Hindi, rather than English, because more people could understand Hindi than English. He encouraged Congressional members to make every effort to learn Hindi, if they did not speak it.[151] Wherever he went, he told women, laborers, and students to learn to understand Hindi so that the North and South can understand each other and join the same cause.[152] He especially encouraged students to not only learn English but also Hindi, for they would need to shoulder the responsibility of serving millions of Indians after they completed their education. The propagation of Hindi as a common language in India is an agenda set for

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[147] "Gandhi, "Speech at Women's Meeting, Madras," *The Hindu*, 20 December 1933, in *CWMG*, 56 (1973): 360.

[148] Gandhi, "Speech at Ladies' Protest Meeting, Bombay," The Bombay Chronicle, 7 April 1919, in *CWMG*, 15 (1965): 189.

[149] Gandhi, "Speech at Women's Meeting Bombay," *Kheda Vartaman*, 21 May 1919, in *CWMG*, 290.

[150] Gandhi, "An Appeal to Madras," *Young India*, 21 January 1920, in *CWMG*, 16 (1965): 492.

[151] Gandhi, "The Congress," *Young India*, 7 January 1920, in *CWMG*, 16 (1965): 373.

[152] Gandhi, "Speech at Women's Meeting, Madras," *The Hindu*, 20 December 1933, in *CWMG*, 56 (1973): 361; "Speech at Labourers' Meeting, Perambur," *The Hindu*, 22 December 1933, in *CWMG*, 56 (1973): 367; "Speech at Students' Meeting, Madras," *The Hindu*, 21 December 1933, in *CWMG*, 56 (1973): 363.

promoting "Indian national unity."[153] Gandhi's constructive programs dealt with issues of basic social structures, social equality, and communal peace, all of which he regarded as the foundation of nonviolent practice.

The Applicability of Nonviolent Resistance

For Gandhi, *Satyagraha* was a method applicable virtually to all ages, to all walks of life, to men and women, and to individuals and groups alike. It can be used in almost all settings and in all situations, political as well as familial affairs.[154] The earlier section presented examples of how Gandhi used nonviolent strategies in political/social struggles. He himself pointed out that family is the best ground for the practice of non-violence, and members of institution should be regarded as a family.[155] If one can successfully practice nonviolence "in the domestic school," one can be successful everywhere. Because, "For a non-violent person, the whole world is one family. He will thus fear none, nor will others fear him"[156]

In a lecture, his grandson Arun Gandhi told stories of how Gandhi used *satyagraha* in his familial situations. Arun, born in South Africa, grew up during the apartheid era, and often was bullied by both Black and White children for being different from them. He

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[153] Gandhi, "Speech at Students' Meeting, Nagpur," *Harijan*, 17 November 1933, in *CWMG*, 56 (1973): 204; "Speech at Hindi Prachar Sabha Convocation," *The Hindu*, 23 December 1933, in *CWMG*, 56(1973): 374.

[154] Gandhi, "Satyagraha—Not Passive Resistance," Ramchandra Varma, *Mahatma Gandhi*, in *CWMG*, 13 (1964): 523; "A Letter," 16 June 1939, Mahadev Desai's Diary (MSS), in *CWMG*, 69 (1977): 349.

[155] Gandhi, "The Best Field for Ahimsa," *Harijan*, 21 July 1940, in *CWMG*, 72 (1978): 271.

[156] Ibid.

had thought that the only solution to the situation was to respond with greater force. His perspective changed when at the age of twelve, his parents sent him back to India to live with his grandfather.[157] Arun recalled helping his grandfather raise money by collecting autograph books that Gandhi signed for a fee for his public work. One day he decided that he too wanted to have his grandpa's autograph. He sneaked his book in the pile without money. Probed by his grandfather, he confessed that it was his copy. Gandhi told him that if he wanted his autograph he had to work and earn money for it, as everyone else did. Arun told his grandfather that he was going to make him give him an autograph for free. The two bet who would win. The grandson also decided to test his grandfather's limit to see if he had learned what he preached. From then on, every day when Gandhi held discussions with Indian or British politicians, he would come in with his autograph book and assume that to avoid his disturbance, his grandfather would sign the autograph anyway. But every time, when he disturbed the meetings, his grandfather would simply lay his hand over Arun's mouth and "rest" his head against his chest and continue his political discussion. Those politicians often urged Gandhi to sign so that he would not bother them anymore. Gandhi, smiling, said to them that it was "a private joke" between him and his grandson and asked them not to be concerned with it. Arun never did get that autograph; nor did Gandhi ever ask him to get out of that room.[158]

In another family situation, Gandhi once pleaded with his sick wife, Kasturbai, to stop eating salt and beans to improve her health. Kasturbai protested that if he had been asked

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[157] Robert A. Wild, Introduction to Arun Gandhi's speech, "Lessons My Grandfather Taught Me," Mission Week 2005: Constructing Peace, College of Art and Science, Marquette University, Wisconsin, 3 February 2005, httP://www.marquette.edu/umi/week/documents/GandhiprsentationText.pdf

[158] Ibid.

to do so, he himself would not do it. Gandhi was glad for the opportunity to "shower [his] love on her" and immediately vowed to give up the two items for one year. Kasturbai was very moved and followed suit. Gandhi noted in his autobiography that her health improved quickly and the whole incident had been "one of the sweetest recollections of [his] life."[159] He called this incident domestic *satyagraha.*

In the story of Gandhi and his grandson, Gandhi did not act as many parents or grandparents would likely do under such a circumstance: yell at the child, ask him to get out, or stop bothering them. Instead, he used his unlimited patience to teach his grandson a profound lesson of nonviolence that Arun still remembers to this day. In the situation regarding the suggestion about his wife's diet, many spouses would likely get mad or threaten the spouse who did not listen: "Should your condition get worse, I will not take care of you." Gandhi's determination in helping his wife to get better certainly sprang from a deep well of love. Not many could do the same in either situation. How Gandhi practiced nonviolence in different situations can inspire others. Nonviolent practice depends on one's imagination to think of creative solutions to apply the spirit of nonviolence, truth, and love to problems that one encounters. Gandhi compared nonviolent resistance to a tree. Truth is the root, nonviolence is the trunk, and various coping/civil disobedience strategies are the branches and leaves.[160] All are linked intimately.

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[159] Gandhi, Autobiography, in *CWMG*, 39 (1970): 261-2.

[160] Gandhi, "Ahimsa and Compassion," in *CWMG* 40 (1970): 190.

Peace and Hope

How do Gandhi's ideas, spiritual principles, and strategies of nonviolence define what he meant by peace and what sustained him in the long struggle for India's freedom from the mighty colonial power? By faithfully and rigorously observing these spiritual principles and strategies of nonviolence, Gandhi conducted his lifelong struggle for peace, which included Indian independence, communal human peace, the welfare of all created beings,[161] and spiritual freedom.

For many Indians, the freedom from British rule was peace and the stepping-stone towards a better India that they had longed for; so too for Gandhi. But the true peace that he insisted on was nonviolence. Before independence, he told an Egyptian visitor that, even if Indian independence could have been achieved "by means of violence," he would have refused it. It would not have been "real independence."[162] True peace can only be found in the practice of nonviolence as both means and ends. Influenced by Henry David Thoreau, Gandhi's insistence on nonviolence translated into an alternative to the political organization, the ideal of "enlightened anarchy"—a country without political institutions and power, without police and armed forces, but eventually governed by people's self-control and kindness to their neighbors.[163] For Gandhi, as long as the police and armed

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[161] Gandhi, "Letter to Narandas Gandhi," 21 October 1930, in *CWMG*, 44 (1971): 241.

[162] Gandhi, "Interview to an Egyptian," Mahadev Desai's "Weekly Letter," [22 January 1937], in *CWMG*, 64 (1976): 313.

[163] Gandhi, "Enlightened Anarchy—A Political Ideal," in Kaka Kalelkar and Dada Dharmadhikari, eds. *Sarvodaya* (Gandhi Seva Sangh, January 1939), in *CWMG,* 68 (1977): 265; "Congresss Ministries and *Ahimsa*," *Harijan*, 15 September 1946 and *Harijan Sevak*, 15 September 1946, in *CWMG*, 85 (1982): 266-267.

forces continued to govern, people would always be subservient to "foreign power" instead of *inner power* (emphasis mine).[164]

Within the Indians' struggle for freedom, Gandhi worked tirelessly for Muslim-Hindu unity and the abolition of untouchability, a work for communal human peace. On a larger scale of communal peace, Gandhi believed that a world federation is achievable through the sincere practice of nonviolence, and in such a state, no country needs to have armed forces.[165] While this sounds like daydreaming to the majority of the contemporary world, it is a reality for Iceland, a weapon-free society without its own military but at peace for almost a thousand years.[166] However, for Gandhi, peace and the unity of humanity were not enough. He felt that the welfare of all created beings should not be neglected.[167] He believed that for everybody, "in desiring the well-being of all, lies his own welfare; he who desires only his own or his community's welfare is selfish and it can never be well with him."[168]

Finally, Gandhi himself often noted that the Indian self-rule struggle was an avenue for his practice of spiritual freedom. In the introduction of his autobiography, Gandhi stated explicitly, "What I want to achieve,--what I have been striving and pining to

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[164] Ibid, 266.

[165] Gandhi, "Speech at Prayer Meeting," in Prarthana Pravachan-I (New Delhi: Sasta Sahitya Mandal, n.d.), in *CWMG*, 88 (1983): 273.

[166] "Iceland," The World Fact Book, Central Intelligence, 4 October 2007, https://www.cia.gov/library/publications/the-world-factbook/geos/ic.html#Intro

[167] Gandhi, "Message to Prayer Meeting," *Harijan*, 20 October 1946, in *CWMG*, 85 (1982): 458.

[168] See note 174 above.

achieve these thirty years,--is self-realization, to see God face to face, to attain *Moksha,*"[169] freedom from the cycle of birth and death, or "liberation."[170]

What sustained Gandhi's hope and strength throughout his lifetime of nonviolent leadership was his faith and hope--his faith in what he believed, in human potential, in nonviolence, in love, in truth, and ultimately in God. Few have demonstrated such a powerful faith.[171] Gandhi often spoke of the practice of *ahimsa* as harder than "walking on the edge of a sword."[172] What made walking on the edge of the sword precarious was lacking enough faith and spiritual strength. Gandhi acknowledged his own conscious and unconscious failures as due to such a lack, not to a lack intellectual understanding. In the face of confusion and weaknesses Gandhi advised one to humbly "[wait] upon" God's guidance by "self-abnegation," and ever to be ready "to sacrifice oneself."[173] The practice of nonviolence requires resisters to be faithful, to "remain non-violent, unmindful of whether we succeed or fail in our undertaking."[174] His unfailing hope in nonviolence made one of his biographers, Judith Brown, depict him by entitling his biography *Gandhi: Prisoner of Hope*. Brown contends that Gandhi's religious vision

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[169] Gandhi, *Autobiography*, 3.

[170] Gandhi, *Autobiography*, 3, note 1.

[171] See also Gandhi, "Talk to Inmates of Satyagraha Ashram, Vykom," *Young India*, 19 March 1925 and *The Hindu*, 14 March 1925, in *CWMG*, 26 (1967), 271; Datta, 42; Wolpert, 151.

[172] Gandhi, "Problems of Non-violence," *Navajivan*, 9 August 1925, in *CWMG*, 28 (1968): 49.

[173] Gandhi, "My Attitude Towards War," *Young India*, 13 September 1928, in *CWMG*, 37 (1960): 271.

[174] Gandhi, "Letter to G. D. Birla," [21 June 1924], in *CWMG*, 24 (1967): 273.

"created in him an abiding sense of hope." Such vision also inspired him to advocate for issues crucial not only to India but also to mankind.[175]

Implications of Gandhi's Approach for the World

Iyer points out, "*Satyagraha* and *sarvodaya* [universal welfare] were Gandhi's most significant and revolutionary contributions to contemporary political thought," and Gandhi's originality lies in "the way he fused them both in theory and practice."[176] Such a unique fusion of ideal and practice sparked changes in other parts of the world. He acknowledged that his fighting to abolish untouchability and British imperialism was a "fight against the impure in humanity,"[177] the discriminatory treatment of people for various reasons, be it race, birth, religion, sex, culture, or lack of economic/political development. Such ideas and work inspired many individuals, such as Mother Teresa, liberation theologians, victims of the Beijing Tienanman Square massacre, the fourteenth Dalai Lama in his effort to gain Tibetan independence from Chinese occupation, Martin Luther King's nonviolent civil rights movement in the United States, and Nelson

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[175] Judith Brown, *Gandhi: Prisoner of Hope* (New Heaven: Yale University Press, 1989), 4.

[176] Iyer, *The Moral and Political Writings of Mahatma Gandhi,* vol. 3 (1987): 1.

[177] Gandhi, "Speech at Public Meeting, Nagpur," *Harijan*, 17 November 1933, in *CWMG*, 56 (1973): 196; "Interview to the Press," *The Times of India*, 21 September 1932, in *CWMG*, 51 (1972): 119.

Mandela's work to abolish Apartheid in South Africa.[178] Gandhi also influenced Johan Galtung, a pioneer contemporary Norwegian peace scholar. Gandhi's inspiration ushered Galtung into the arena of peace research in the 1950s. He wrote his section of an co-authored book on Gandhi's political ethics in prison while he was serving time for his conscientious objection to military service. His second book on Gandhi, *The Way is the Goal: Gandhi Today,* reveals the relationship between Gandhi's influence and Galtung's peace research.[179] Although Gandhi did not exclusively emphasize peace, there seems to be a direct connection with Gandhi in the minds of contemporary peace researchers, activists, and educators. Some of Gandhi's nonviolent principles remain a source of guidance for the contemporary practice of nonviolence. Some of his nonviolent strategies--for instance, protests, boycotts, and strikes--have been commonly used in modern political, economic, or social negotiations for power or bargaining for rights, on the local, national or international level. Both Martin Luther King and Nelson Mandela are examples of Gandhi's influences on fighting against racial discrimination.

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[178] Paul Ragan, "Gandhi: Sources and Influences: A Curriculum Guide," http://eric.ed.gov; Surya Nath Prasad, "Development of Peace Education in India (Since Independence)," *Peace Education Miniprints* no. 95 (September 1998): 6; "Mahatma Gandhi (1869-1948)," books and writers, http://www.kirjasto.sci.fi/gandhi.htm; Leah L. Curtin, "Mahatma Gandhi on Organizational Redesign," *Nursing Management* 28 no.10 (October 1997): 8.

[179] Robin Burns and Thomas Weber, "Gandhi and Freire on Campus: Theory and Practice in Tertiary Peace Studies Programs," *Peace Education Miniprints,* no. 76 (March 1995), http://eric.ed.gov.

Interested in Gandhi's ideas since his youth, King was committed to nonviolence. He even made a pilgrimage to India to learn more about Gandhi. He was moved by his visit to *Raj Ghat* in Delhi, where Gandhi's body was cremated. He stayed in *Mani Bhavan,* where Gandhi stayed whenever he visited Bombay. He also visited Gandhi's relatives and disciples and always "transpos[ed] his Indian experience to the United States" during those interactions.[180] He later related to his congregation that among all Gandhi's qualities, his "absolute self-discipline" and his "capacity for internal criticism" impressed him the most, and he believed them to be crucial to Gandhi's sainthood.[181]

King's speeches and writings reflect that he was a peer of Gandhi in his clarity about the nonviolent principles and his sincerity in observing them. In the famous speech, *I Have a Dream,* that he delivered to 250,000 marchers in the Washington, D.C. Mall, he said:

> Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to majestic heights of meeting physical forces with soul force.
> The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and they have come to realize that their freedom is inextricably bound to

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[180] Ragan, "Gandhi's Sources and Influences"; David Levering Lewis, "The Mission: Martin Luther King, Jr.'s Final Chapter," *New Yorker,* 23, 30 January 2006, 86; Taylor Branch, *Parting the Waters: American in the King Years, 1954-63* (New York: Simon and Schuster, 1988), 250-255, 253.

[181] Branch, *Parting the Water*, 254.

> our freedom. This offense we share mounted to storm the battlement of injustice must be carried forth by a biracial army. We cannot walk alone.[182]

Such a splendid talk contains the marrow of the Gandhian spirit; so does his ecumenism resemble Gandhi's.[183] Many of his nonviolent strategies also bore the mark of Gandhian principles, such as self-purification, altruistic noncoercion, and openness to opponents about strategies used.[184] He and his followers added their own creativity. The bus boycotts, lunch-counter sit-ins, and the freedom rides were creative strategies arising from the particular oppressive situation of racial discrimination in the South. The Washington, D.C. march was an epic event. King's and civil rights activists' endeavors resulted in the passage of the Civil Rights Act in 1964 and the Voting Rights Act in 1965 and significantly changed the condition of racial inequality in the United States.

Both Gandhi and King took on multiple issues, with some of which even their comrades disagreed. As a result, they had to live with criticisms, challenges, and oppositions in their insistence on nonviolence. King's situation was no better than Gandhi's. Branch writes that King emphasized his message of nonviolence "under excruciating pressure from all sides," including pressure from inside and outside of the movement.[185] When King publicly opposed the Vietnam War, most people, Black and White, thought he should stick to Black issues. But his concern was humanity in general.

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[182] Martin Luther King Jr., *I Have a Dream* (New York: HaperSanFrancisco, 1993), 12-15.

[183] "Times Talks with MLK Biographer Taylor Branch," *Time*, interviewed by Janice C. Simpson, 1 January 2006, .

[184] Martin Luther King, Jr., *Letter from Birmingham City Jail* (Philadelphia: American Friends Service Committee, 1963), 4-5

[185] Taylor Branch, interview by Tavis Smilley, *Tavis Smilley*, PBS, 17 January 2006, http://www.pbs.org/kcet/tavissmiley/archive/200601/20060117_transcript.html.

Branch argues that King was not only a Black leader, but a leader of American freedom. Branch interprets King as regarding nonviolence as a bridge between the Constitution and the Scriptures, between the patriotic and the spiritual.[186] Branch contends that King's legacy has had more influence round the world than at home, such as the anti-Apartheid movement in South Africa, the end of the Berlin Wall, the Velvet Revolution in Prague, and student "sit in" in Tienanman Square. Two recently elected female presidents, President of Liberia, Ellen Johnson-Sirleaf, and President of Chile, Michelle Bachelet, are inspired by King.[187] King continues to be a world leader.

King's nonviolent work won the Nobel Peace Prize in 1964. In his acceptance address he emphasized that the prize was recognition of "the need for man to overcome oppression and violence without resorting to violence and oppression." He further pointed out, "Negroes of the United States, following the people of India, have demonstrated that nonviolence is not sterile passivity, but a powerful moral force which makes for social transformation. Sooner or later, all the peoples of the world will have to discover a way to live together in peace, and thereby transform this pending cosmic elegy into a creative psalm of brotherhood."[188]

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[186] Taylor Branch, interviewed by Janice C. Simpson, *Time,* 1 January 2006, http: //www.time.com/time/nation

[187] Branch, interview with Tavis Smilley.

[188] Martin Luther King, Jr., "Address Delivered in Acceptance of Nobel Peace Prize," 10 December 1964, Oslo, Norway, http://www.africanwithin.com/mlking/nobbel_acceptance_htm

The Anti-apartheid Movement

During the early struggle against apartheid in South Africa, the African National Congress (ANC) was founded in 1912. Nelson Mandela was one of the leaders who for about half a century insisted on the policy of nonviolent resistance to negotiate Africans' rights in South Africa.[189] In October 1960, the government announced a referendum on the establishment of the Republic and the changing of the constitution but denied Africans, seventy percent of the population, the right to vote on the matter. In response to this denial, in May 1961, on the eve of the Republic's establishment, Mandela launched a national "stay-at-home" strike. The strike was a peaceful demonstration by design, but the government deployed soldiers and vehicles into townships to intimidate people. Stricter segregation laws followed. Since strikes were perceived as illegal by the government and the leaders feared arrest, Mandela was chosen to be the person to evade arrest by hiding. [190] Twice he left his hiding places and "was smuggled over the border" to attend the Addis Ababa Conference of the Pan-African Freedom Movement of East and Central Africa to explain the cause of his people to the delegation.[191] These trips were also perceived as illegal by the government.

By 1961, after decades of nonviolent negotiation through mass demonstrations and general strikes had met with the government's violence and brutal massacres, most

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[189] Nelson Mandela, *I Am Prepared to Die* (London: Christian Action Publications, 1965), 2.

[190] Ibid., 4-5.

[191] Oliver Tambo, Introduction to *No Easy Walk To Freedom by* Nelson Mandela, ed. Ruth First (New York, Basic Books, 1965), xiii; Mandela, *I am Prepared to Die*, 10-11.

followers of the ANC lost faith in the principle of nonviolence. In November, Mandela established a smaller organization, Umkhonto we Sizwe, to undertake "properly controlled violence," sabotaging government buildings but not harming people.[192] During his two trips abroad, Mandela even prepared himself to be able to fight a guerilla war and to train guerillas if necessary.[193] After seventeen months of hiding since the strike, he was arrested, accused of inciting the 1961 general strike and "leaving the country illegally." He and other leaders were charged with "sabotage and conspiracy to overthrow the Government by force" and were sentenced to life imprisonment.[194] During his trial, Mandela defended his turn to violence: "a Government which uses force to maintain its rule teaches the oppressed to use force to oppose it."[195]

During his twenty-seven-year imprisonment, the struggle against apartheid continued but met with the government's violent crackdown. In the 1980s, several domestic and international developments culminated in Mandela's release in 1990. The impact of apartheid, social unrest, the white exodus, and the spread of Aids, plagued South African society. The lack of "privacy," "housing," and "recreation facilities" in overcrowded black communities made these communities vulnerable to the Aids virus. Workers living in "single-sex hostels" away from their families engaged in "casual relationships" and

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[192] Mandela, *I am Prepared to Die*, 7, 8.

[193] Ibid., 11.

[194] Tambo, xiii.

[195] Mandela, *I am Prepared to Die*, 5.

contributed to the spreads of Aids.[196] Unable to solve these problems, the government started in-prison discussion with Mandela. At the same time, internationally, the disintegration of the Soviet Union and East Germany, which had supported the ANC, impacted the government's decision to negotiate with the ANC and culminated in the release of Mandela.[197] A former member of South African Parliament F Van Zyl Slabbert argues that until the fall of the Berlin Wall in November 1989, the then new President F. W. De Klerk believed he could "control" the political processes in South Africa now that the ANC had lost the support of the Soviet Union and East Germany.[198] In February 1990, De Klerk met "the conditions necessary for negotiation": "unbanned the ANC" and "other liberation movements, released political prisoners," "suspended capital punishment," and set Mandela free after his long incarceration.[199] As Van Zyl Slabbert commented, De Klerk had "miscalculated" the domestic popularity of the ANC and "of Nelson Mandela" who "obliterated De Klerk" to become "an international figure and a national political leader" shortly after he had regained his freedom.[200]

Although he once wrote that "Nonviolence was not a moral principle but a

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[196] Nelson Mandela, "Aids: For Whom the Bell Tolls," 23 October 1992, in *Nelson Mandela: In His Own Words* (hereafter *Nelson Mandela*), by Nelson Mandela, eds. Kader Asmal, David Chidester, and Wilmot James (New York: Little, Brown and Company, 2003), 388.

[197] Adrian Hadland, "Nelson Mandela: A Life," in *Nelson Mandela: In His Own Words*, by Nelson Mandela, eds. Kader Asmal, David Chidester, and Wilmot James (New York: Little, Brown and Company, 2003), xxxvi.

[198] F Van Zyl Slabbert, "Negotiating and Reconciliation," in *Nelson Mandela*, 99.

[199] Hadland, "Nelson Mandela: A Life," in *Nelson Mandela*, xxxvi.

[200] F Van Zyl Slabbert, "Negotiating and Reconciliation," in *Nelson Mandela*, 99.

strategy"[201] and before his imprisonment, he resorted to "controlled violence" after he had regained his freedom, he tried his utmost to practice nonviolence to transform South Africa into a democratic state. Mandela addressed the Umkhonto we Sizwe National Conference and urged them to suspend "armed activity" to strengthen their "position at the negotiation table" and to create "favourable" conditions for "democratization."[202] He communicated with different political parties, the National Party, the Inkatha Freedom Party, and the Patriotic Front, and held multi-party negotiation conferences.[203] When Mandela was elected the President of South Africa in 1994, he "embrace[d] and reconcile[d] with those who persecuted him the most,"[204] by "bringing those who had oppressed him into his administration."[205] In 1996, the Truth and Reconciliation Commission was set up to give independent and impartial help to individuals, families, communities, and "the nation itself" with "healing" the damage of apartheid.[206] Mandela did all he could "to bring people together across racial, economic and political lines" to make South Africa a better society. Van Zyl Slabbert, speaking from his experience in the Parliament and his interaction with "the ANC in exile," realized that the reconciliation would be extremely difficult because each perceived "the solution to South

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[201] Hadland, "Nelson Mandela: A Life," in *Nelson Mandela*, xxxiv.

[202] Mandela, "Negotiation and Armed Struggle," Selection from the keynote address to the Umkhonto we Sizwe National Conference, Eastern Transvaal, 3 September 1993, in *Nelson Mandela*, 107.

[203] Mandela, *Nelson Mandela*, 104-129.

[204] Kofi Annan, Foreword to *Nelson Mandela*, xiii.

[205] William J. Clinton, Foreword to *Nelson Mandela,* xv.

[206] Mandela, *Nelson Mandela*, 130-136, 131.

Africa's conflict as the total destruction of the other."[207] He argues that had it not been for Mandela's capacity to hold different people together, the "miracle" of South Africa's "political, social, and economic reconciliation" would not have happened.[208] He honored what he promised, serving only one term in the presidency.[209] These acts further demonstrate Mandela's nonviolence. In a tribute to Mandela's 85th birthday, Bill Clinton notes that Mandela inspires the world: "while bad things do happen to good people, we still have the freedom and the responsibility to decide how to respond to injustice, cruelty, and violence and how they will affect our spirits, hearts and minds"[210]

On different occasions, Mandela paid tribute to Gandhi for his democratic legacy for South Africans and for the human race through establishing "the first democratic political organization in Africa[,] . . . the Natal Indian Congress in 1894," and through nonviolent resistance to oppressive power and racial injustice.[211] He acknowledged Gandhi as one of the religious leaders who guided the founding principles of the ANC.[212] In his 1992 speech at the opening of the Gandhi Hall in Lenasia , a replacement of the old Gandhi Hall taken away by apartheid, Mandela acknowledged that "The Gandhiian philosophy of

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[207] Van Zyl Slabbert, 98.

[208] Ibid., 96, 99.

[209] Annan, xiii.

[210] William J. Clinton, Foreword to *Nelson Mandela,* xv.

[211] Mandela, *Nelson Mandela*, 341, 344.

[212] Mandela, *Nelson Mandela*, 320.

peace, tolerance and non-violence began in South Africa as a powerful instrument of social change" and used by Martin Luther King in the U.S.[213]

> South Africa has a legacy of racism and violence perpetuated by decades of apartheid rule. If the Mahatma was here today he would tell us that the root cause of the violence in our country is apartheid. He would have warned us not to allow the philosophy of divide and rule to sow seeds of division in our midst but to unite and restore human freedom to all South Africans.[214]

For Mandela, Gandhi "changed the pattern of thinking in the twenty–first century about race and class" and "the Gandhian philosophy may be a key to human survival in twenty-first century."[215]

The Post 9/11 World

The United States government's reaction to the 9/11 tragedies was military action. But the government should have first asked and investigated why the tragedy happened. What was the message that the terrorists tried to convey? What could possibly be done to tackle the root cause of the problem other than force? However, before asking any question, the President provided an answer that was far from the truth. There was never an attempt to talk to the perpetrating group. Instead, when the Taliban expressed a willingness to extradite Osama Bin Laden to avoid the U.S. strike, President Bush responded publicly, "no negotiation." Air strikes followed soon. The principle of nonviolence seeks the truth and all possible ways short of violence. Later, the

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[213] Mandela, 344.

[214] Ibid.

[215] Ibid., 345, 344.

government made a false accusation against Iraq of hiding weapons of mass destruction and invaded Iraq. Falsely accusing others and attacking them with lethal weapons are truly aggressive. The continuous daily violence against the Americans and internationals in Iraq indicates the Iraqi resistance to the US occupation. The US government should withdraw its troops in a responsible manner to maintain security and prevent chaos. In a complex and delicate situation, the United States has to be sincere about their motive. At the same time, it should be a selfless and impartial mediator, not a powerful broker, to help the current Iraqi government bring together different ethnic groups to negotiate equal rights for all Iraqis.

To practice nonviolence means seeing other people not as enemies but as humans. Only all lives are equally valued, can there be an opportunity for dialogue. Only when armed force is superseded by dialogue is nonviolence possible. When there is a possibility that governments may lead public matters in the wrong direction, citizens have the responsibility to change it. To be able to practice nonviolence, one has to cast aside some deep-rooted false ideology, the ideology of the enemy. Labeling another group as enemies signals a green light to do anything to "the enemy," who automatically cease to be humans. The idea of having a dialogue with the enemy, therefore, is unthinkable. But the truth is that there is no enemy. All are related in one way or another. How we treat one another and deal with conflicts when they arise dictates our relationship. The idea of the enemy is manufactured by our minds through socialization and more often through political propaganda. Once one's mind starts to look critically at the truth of a situation and who humans really are, enemies disappear. When the government decided to bomb Afghanistan, the families of 9/11 victims had sufficient reasons to see Afghanistan as an

enemy and to support the government in its revenge. However, many of these families had a opposite view.

Although the US government responded with violence to violence, many Americans and peoples round the world believed violence was not the answer to the attack on American security and spoke and acted against the violent response. Many of the 9/11 victims' families who knew too well what it meant to lose family members and did not wish others to experience loss, came together and formed September 11th Families for Peaceful Tomorrows, a nonprofit group "seeking alternatives to war and working to end the cycle of violence."[216] They did not want the war fought in the name of their loved ones. Their protest signs read, "Our Grief is Not a Cry for War," and "No more Victims Anywhere."[217] In a book that they published to express their thoughts and viewpoints, they state,

> We believe that war may be necessary in some circumstances, but in this circumstance, we believe that it is not. The violent actions of September 11 were a crime against humanity perpetrated by terrorists, not an act of war waged by any particular nation. Nonetheless, the U.S. has attacked an entire nation and the public is being primed for more to come.
> We criticize our leader's response to the September 11 attacks because it will not effectively combat the root causes of terrorism and it is not likely to lead to true justice. The root causes of terrorism are not simply "evil people." People are not born evil. Instead, terrorism arises from social and economic conditions. The U.S. should work to prevent conditions which breed the hate and extremism necessary for such violent acts as experienced on September 11. We do not see how the current military response will stop terrorism.[218]

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[216] David Potorti, introduction to *September 11th Families for Peaceful Tomorrows: Turning Our Grief Into Action for Peace* (New York: RDV Books, 2003), 7.

[217] Ibid, 21, 43, 156

[218] Ryan Amundson, "To Honor the Victims," in *September 11th Families,* 39.

In January 2002, 9/11 victims' families sent the first delegation to Afghanistan to express their solidarity with families of the victims of the bombing. They visited Afghan civilians' homes affected by the bombing, internally displaced people's camps, schools, and hospitals and discovered many heart-wrenching stories, and cried with the victims' families at times. They felt, "everyone [they] met in Kabul was easier to talk to about [their] loss than people in the United States, because everyone there knows what it's like."[219] Yet the delegation notes that the Afghans were exceptionally forgiving of the bombing and compassionate to those affected by 9/11. Their "unconventional" appearance in Kabul struck the world and attracted major international news media to report the story of Afghan civilians' plight. Until the summer of 2002, they sent delegations regularly to Afghanistan to monitor the humanitarian situation there. A private Afghan victims fund was set up. In the United States, the group spoke at various "events at schools, churches, and rallies," which generated donations to the fund.[220] They worked with interfaith organizations to support humanitarian projects in Kabul, such as rebuilding schools, clinics, and mosques destroyed by the bombing.[221] These 9/11 victims' families refuse to see other humans as enemies but fully identify with them as human beings. Their thoughts and actions are the embodiment of nonviolence.

Other 9/11 victims' families demonstrated a different form of nonviolent practice, affecting the government's decisions by attentive participation in politics. The 9/11 Commission had difficulty getting Dr. Condoleezza Rice, the national security adviser

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[219] Kelly Campbell, cited in Potorti, "Chapter Five," in *September 11th Families,* 67.

[220] Potorti, "Chapter Nine," in *September 11th Families,* 116.

[221] Potorti, "Chapter Ten," in *September 11th Families,* 126.

then, to testify in public under oath regarding the intelligence before the incident. After the White House finally agreed to let Dr. Rice testify, the *New York Times* revealed that the victims' families, especially four women in New Jersey, had "spent months pressing for Ms. Rice's public testimony; when the White House failed to send her to ...[the] hearings, they walked out in silent protest."[222] These women pushed for President Bush's and Vice President Cheney's public testimony, which they eventually gave. In her *New York Time*'s article , Stolberg quotes the Chairman of the Commission, Thomas H. Kean: "They (the Jersey girls) call me all the time. They monitor us, they follow our progress, they've supplied us with some of the best questions we've asked. I doubt very much if we would be in existence without them."[223] Nonviolent work does not have to be major street demonstrations. Through attentive participation in the modern political life, as these women demonstrated, citizens can challenge the government to do the right things through monitoring and questioning.

Conclusions

Gandhi's view of reality was grounded on his understanding of God, Truth, and humans' relation to them. Such understanding made Gandhi conclude that nonviolence, the spirit of compassion, was the upholding force of the world and the path leading to God and to humans' ultimate freedom. Despite the prevalent violence in our world, he

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[222] Sheryl Gay Stolberg, "9/11 Widows Skillfully Applied the Power of a Question: Why?," *New York Times,* 1 April 2004, in *The 9/11 Report: The National Commission on Terrorist Attacks Upon the United States*, by Thomas H. Kean and Lee H. Hamilton, (New York: St. Martin's Paperbacks, 2004), xxii.

[223] Ibid.

firmly believed that humans partake of God's nature, therefore are kind and capable of nonviolence. Not recognizing this potential alienates people from their goal of being humans. By practicing nonviolence sincerely and faithfully in all aspects of our lives, social, economic, political, and spiritual, a nonviolent society is achievable.

When individuals or societies face violence, oppression, and exploitation, they should apply nonviolence in order to transform people who commit violence or to transform circumstances that permit violence. This is exactly what Gandhi did during India's independence struggle against the powerful British Empire. For Gandhi, there was nothing either too big or too small for nonviolence. Creativity in finding strategies to communicate, to negotiate, to convert, to take risks, to carry out tasks nonviolently was crucial. He untiringly laid out principles of nonviolence, which continued to inspire the world outside of India and for generations to come. His constructive programs sought to tackle structural issues in society that perpetuated social stigma and immobility, prevented political participation, and denied disadvantaged groups such as the untouchables, women, and the poor equal access to economic resources. He also endeavored to unify Muslims and Hindus. He knew that equality and unity were the foundation of a nonviolent society. The contemporary world can at least draw inspiration from the following three aspects of Gandhi's legacies: the ideas of nonviolent resistance, constructive programs, and spiritual practices.

In our time, with its increasing opposition to authoritarian government and the increasing demand for democracy, Gandhi inspires and challenges us to see civil disobedience as constructive. Governments especially need to see civil disobedience as an additional way to help the society grow healthily in all its dimensions. With such a

view, governments will not easily employ violence against citizens' peaceful demonstrations which the world has so often witnessed. The mechanism of civil disobedience needs to be built into legal systems to protect its power. For instance, when over a certain percentage of citizens disapprove a certain policy through acts of civil disobedience, that particular policy has to be reconsidered. Citizens need to make sure that civil disobedience is practiced nonviolently. Both the government and citizens need to maintain nonviolence to create a safe space for the new norm of civil disobedience. Then, instead of violence, nonviolence can become a new mechanism for social justice. Reality is born of the embryo of dream. Yesterday and today's labor forge the shape of tomorrow. Dare we imagine a nonviolent tomorrow?

Nonviolence focuses on constructive work, rather than on destruction. To build a nonviolent contemporary society, what should our constructive work be? Lack of economic development and widespread poverty accompanied by various epidemics plague many countries in Africa, Asia, and Central/South America. Frequent and sometimes long-term armed conflicts in many areas degrade human conditions and often exacerbate poverty and the spread of epidemics. Even in economically and politically well-developed areas, various forms of discrimination--racism, sexism, classism--still challenge the well-being of a society. In both less-developed and well-developed countries, constructive programs are necessary.

Constructive programs are nonviolent by nature; therefore, securing food, medical necessities and educational resources for areas in need lead societies to gradually become more democratic, self-reliant, open, and free. Individuals, organizations, and nations can implement constructive programs on different scales. As long as the world still has racial

strife, religious conflicts, and gender discrimination, there is the need to find constructive ways to bridge the gap of understanding so that change can commence. Nonviolence is not impossible; true nonviolence is seldom tried to solve contemporary political, economic, religious, ethnic issues.

Sir Stafford Cripps exclaimed that he knew no other man in recent history than Gandhi " who so forcefully and convincingly demonstrated the power of spirit over material things."[224] The spiritual orientation in Gandhi's thoughts and deeds inspires contemporary people to recognize the spiritual identity of human beings. Unfortunately, since the Industrial Revolution, scientific thinking, and materialism have reduced human spirituality to obscurity and uncertainty. Gandhi's emphasis on spiritual practices and "soul force" set a benchmark for reconsidering the priority of life. Strategies for solving problems should be guided accordingly by restoring love and compassion and "soul force" in political, economic, and social lives.

Even though "destructive energy," which is violence, seemingly prevails, "It is not *himsa* or destructive energy that sustains the world, it is *ahimsa*, the creative energy."[225] Though Gandhi's idealism cannot be easily attained in its fullness, as he stated, "Idealism sometimes causes pain, but a human being without idealism is like a brute. Our highest duty is to see that our idealism takes the right direction."[226] Nonviolence is geared towards construction and sustenance and provides a potentially more comprehensive and integrated approach to solutions, though not necessarily easier or faster. Thich Nhat

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[224] Sir Stafford Cripps, quoted in Fisher, 12.

[225] Gandhi, "Speech at Worker's School, Borga," *Young India*, 4 June 1925, in *CWMG*, 27 (1968): 143.

[226] Gandhi, "Bapu to Prema," July 30, 1930, in *CWMG*, 44 (1971): 18.

Hanh, a Buddhist advocate of Nonviolence, comments, "There must be ways to solve our conflicts without killing...We have to find ways to help people get out of difficult situations, situations of conflict, without having to kill. Our collective wisdom and experience can be the torch lighting our path...Looking deeply together is the main task of a community..." Indeed, "when we have compassion, we can always find another way."[227] What is important is to go in the right direction! In addition to his advocacy of nonviolence, Hanh stands out as a wholistic thinker.

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[227] Thich Nhat Hahn, "This Is What War Looks Like," Thinking Peace, 4 June 2004, http://www.thinkingpeace.com/pages/arts2/arts214.html

CHAPTER V

THE WHOLISTIC APPROACH:

THE RADICAL CONNECTION AMONG ALL THINGS

Introduction

Our world view and our way of thinking have been significantly influenced by modern science and technology sparked by the Industrial Revolution .[1] Before this influence, human thinking appeared to be more wholistic/organic or more respectful of matters that are beyond the reach of our rationality. However, as the Industrial Revolution continued, the promise of rational knowledge and the advancement of science and technology enthroned rationality as the dominant way of knowing. Jürgen Habermas criticizes "scientism" as "science's belief in itself" to the extent that "we can no longer understand science as one form of possible knowledge, but rather must identify knowledge with

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[1] Michael Dallaire, *Contemplation in Liberation--A Method for Spiritual Education in the Schools* (Lewiston, New York: Edwin Mellen, 2001), 29; Richard Rohr and John Bookser Feister, *Hope Against Darkness: The Transforming Vision of Saint Francis in an Age of Anxiety* (Cincinnati, Ohio: St. Anthony Messenger, 2001), 5; Hsiu-Chu Hsu, "Education for Spirituality in Adult Education: An Eastern Inspiration," The first Asian Diaspora Preconference, held in conjunction with the 44th Annual Adult Education Research Conference (San Francisco: San Francisco State University, 2003), 6.

science."[2] The ramification of knowledge, knowledge production, and the further comprehensive stratification of social structures have significantly affected what we know. As a result, what we know becomes compartmentalized and limited to what we do for a living, what we specialize in, or who we are in our social roles. We lose the sight of bigger picture of things that naturally connect and influence one another and of the ultimate meaning of our lives. Once we have lost that vision, we are disoriented and lose our peace of mind.

Alternative wholistic views of the reality of life show the inter-connectedness among all things. Such a perspective on life and the world is the foundation of peace in human hearts and in the world. The extent and depth of the violence in our world indicate that we no longer seem to cherish life and have lost sight of a wholistic view that sees all human races and the entire universe as one connected body. The well-being of one affects that of another. Without such a wholistic view, we lose the logical harmony that a wholistic view generates; without recognizing complementarities, we often take self-defeating or destructive approach.

Different research and practices in different areas have suggested the interconnectedness among matter, humans, and other living things. This degree of connectedness deserves the name of "radical connectionism," a term used in cognitive science that can be applied to metaphysics.[3] Connectionism is a concept used in

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[2] Jürgen Habermas, *Knowledge and Human Interest* (Boston: Beacon, 1968), 4.

[3] Gerard O'Brien and Jon Opie, "Radical Connectionism: Thinking With (Not In) Language," *Language and Communication* 22, no. 3 (2002):313.

cognitive science "to explain human intellectual abilities by using artificial neural networks."[4] The artificial neural networks simulate the bioelectrical networks in the brain processing uncountable data in the daily course of our cognitive activities. "In a neural network, simple nodes (or 'neurons,' or 'units') are connected together to form a net work of nodes."[5] The mechanism of inputs and outputs models how the brain completes its perplexing tasks. In cognitive science, connectionism has been used to explain "cognitive phenomena" such as "developmental, neuropsychological and normal adult behaviours."[6] "Radical connectionism" is a challenge to classicism or classical computational theory of mind, which asserts that "cognition is the disciplined manipulation of symbols in an innate language of thought."[7] However, radical connectionism contends that "cognition *never* implicates an internal symbolic medium, not even when natural language plays a part in our thought processes."[8] At any rate, both connectionism and radical connectionism are used mainly in cognitive computing theory and are related to the philosophy of mind or the philosophy of psychology without extending their meanings to metaphysical interconnectedness among all things. However, this chapter borrows the term "radical connectionism" to describe the close connection

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[4] Stanford Encyclopedia of Philosophy, "Connectionism," http://plato.Stanford.edu/entires/connectionism

[5] Wikipedia, "Neural Network," http://www.fact-index.com/c/col/connectionism.html

[6] Kim Plunkett, "Connectionism Today," *Synthese* 129 (2001): 185.

[7] O'Brien and Opie, "Radical Connectionism," 313.

[8] Ibid.

among all things as a network of the entire universe. As Martin Luther King states, "All life is interrelated. We are all caught in an inescapable network of mutuality, tied into a single garment of destiny."[9] Such connection among all things is an essential teaching of Buddhism.

Buddhism was founded in India by Siddhartha Gautama (560 B.C.E.-480 B.C.E.), a prince of a northern Indian kingdom in Nepal.[10] Palace life protected him until one day he was confronted by human suffering. He left his family at the age of twenty-nine and vowed to find ways to end human suffering. He studied meditation and practiced asceticism. Six years after he had left home, he became Buddha, the enlightened one. The major truths that he shared coming out of his meditation were the interconnected and dependent nature of all beings and the capacity for enlightenment in all beings.[11] Buddhists' insights into the idea of inter-beingness among all things deny the possibility of the independent existence of anything. The ideas of Vietnamese Zen monk Thich Nhat Hanh (1926-) are based on these teachings, but they are also pertinent to modern life.

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[9] Martin Luther King, quoted in Thich Nhat Hanh, *Creating True Peace: Ending Violence in Yourself, Your Family, Your Community and the World* (New york: Free Press, 2003), 6.

[10] There are disagreements about dates of Buddha's life and death. The cited dates are within the more commonly accepted range.

[11] Thich Nhat Hanh, *The Heart of Buddha's Teaching: Transforming Suffering into Peace, Joy, and Liberation* (New York: Broadway Books, 1998), 6.

Thich Nhat Hanh's Wholistic Approach

Born in central Vietnam and becoming a Buddhist monk at the age of sixteen, Hanh founded one of the most important Buddhist institutes in South Vietnam in 1950 at the age of twenty-four. In 1961, Hanh first came to the U.S. as a graduate student at Princeton University and later taught comparative religion at Columbia University. Over the decades, he has published extensively in English, and his ideas have been well received in the West. His books have been translated into many languages and have benefited the lives of prisoners, refugees, health-care workers, educators, law enforcement officers, members of Congress, and artists, in different parts of the world.[12] In interpreting traditional Buddhist teachings in the context of modern life, he has made Buddhist teaching probably more accessible and relevant to contemporary life and average people than many other traditional Buddhist scholars may have.

As a systematic treatment of the research questions, the discussion of Hanh's wholistic approach includes his view of reality and human potential, his view of the distortion and alienation of human lives, his methods of achieving peace, and the implication of his thoughts for the contemporary world. Hanh's view of reality is based on the Buddhist ontological view of reality, "interdependent co-arising," a view that perceives everything in the cosmos as mutually dependent and mutually supportive in its

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[12] Mobi Ho, translator's preface to *The Miracle of Mindfulness: An Introduction to the Practice of Meditation,* by Thich Nhat Hanh (Boston: Beacon Press, 1978), xi; Thich Nhat Hanh, *No Death, No Fear: Comforting Wisdom for Life* (New York: Riverhead Books, 2002), 129-130.

existence.[13] He coins the term "inter-beingness" to describe the interconnectedness and interdependence of all beings.[14] Such a view perceives no individual existence; all is one. However, we normally perceive beings in the world as having their separate and independent entities. The pursuit of self and self-interest arises from such a view of reality. A view of separate entities distorts and blocks us from viewing reality as it is, and such distortion becomes a source of human suffering. Peace first lies in restoring a view of reality as it is. Peace is within us, and we only need to touch it. Through the practice of mindfulness or/and meditation, we can be in touch with the peace within us. Through true understanding, dialogue, and compassionate social action, a peaceful society is possible. Hanh's hope and faith in peace are built on the potential of "Buddha nature" that is within all humans.[15] Such a nature enables every individual to be transformed and to be free and at peace. The "Buddha nature" is also the foundation of collective peace.

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[13] Hanh, *The Heart of Buddha's Teaching*, 221; see also Traleg Kyabgon, *The Essence of Buddhism: An Introduction of Its Philosophy and Practice* (Boston: Shambhala, 2001), 30.

[14] Thich Nhat Hanh, *Being Peace* (Berkeley, CA: Parallax Press, 1987), 87; *Peace Is Every Step: The Path of Mindfulness in Everyday Life* (New York: Bantam, 1991), 95-6 ; *Living Buddha, Living Christ* (New York: Riverhead Books, 1995), 11; *The Heart of Buddha's Teaching*, 225.

[15] Hanh, *The Heart of Buddha's Teaching*, 6.

Hanh's View of Reality

One of the most contested human questions probably is the question about the nature of the reality of life and the world. In recent centuries, although science has disclosed multitudinous mysteries of life and the world, the unknown realms of reality are still numerous. Humans continue their zealous searching in various directions for understanding and explanation of such mysteries. Derived from contemplative insights, Buddhists' views of reality are grounded in the views of interbeingness, impermanence, no self, and nirvana.

Interbeingness

Buddhists perceive that all things in the cosmos are formed and exist under the basic principle of "interdependent co-arising"—"in dependence, things rise up."[16] The existence of something is a consequence of sufficient elements and conditions converging to bring it into existence, and "everything is a result of multiple causes and conditions."[17] Independent existence or individuality is an illusion. The Buddhist view of "interdependent co-arising" originated from Buddha's enlightened insight as a result of his rigorous ascetic practice and long meditation. The first thing that he shared with his friends after emerging from his meditation, as Hanh paraphrases it, was that "nothing can

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[16] Ibid, 221.

[17] Ibid.

be by itself alone, that everything has to inter-be with everything else."[18] Such a view continues to be taught in Buddhist tradition ever since. Since it is essential to Buddhist teaching, Shih Yan Pei, a Taiwanese Buddhist monk, considers it as one of the criteria of judging the authenticity of various Buddhist teachings.[19] Hanh regards it as "the foundation of all Buddhist study and practice."[20]

Considering the modern context, Hanh coins a term "interbeingness" to describe the ancient perspective of "interdependent-coarising" and the "inter are" of all beings.[21] In Buddhism, there is a common practice that traces back to Buddha—meditation on a pippala leaf. According to Hanh, before Buddha was enlightened, he meditated under a pippala (boodhi) tree. Gazing attentively upon a pippala leaf against the blue sky, he perceived the presence of the sun, the clouds, the rain, the earth, time, space, and human minds; all helped or were helping the manifestation of this leaf. The existence of this leaf was "a wonder and a miracle."[22] Without any of these elements, the leaf could not have come into existence. Hanh elaborates on the interbeingness:

> When we look into the heart of a flower, we see clouds, sunshine, minerals, time, the earth, and everything else in the cosmos in it. Without clouds, there could be no rain, and there would be no flower. Without time, the flower could not bloom. In fact, the flower is made of entire non-flower elements; it has no independent, individual existence. It 'inter-is' with everything else in the universe.[23]

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[18] Ibid, 6.

[19] Shih Yan Pei, *Fo Jiao De Yuan Qi Guan* [*A View of Buddhist Interdependent Coarising*] (Taipei: Hui Ri Jiang Tang, 1978), 3.

[20] *The Heart of Buddha's Teaching*, 221, 226.

[21] Hanh, *Living Buddha, Living Christ*, 11.

[22] Thich Nhat Hanh, *Siddhartha*, quoted in Jean-Pierre and Rachel Cartier, *Thich Nhat Hanh: The Joy of Full Consciousness*, trans. *Joseph Rowe* (Berkeley, CA: North Atlantic Books, 2002), 13-14.

[23] Hanh, *Living Buddha, Living Christ*, 11.

A flower contains the whole cosmos.

For Buddhists, the same operation applies to all things in the universe; and that is precisely how things come into existence—through a sufficient convergence of factors and conditions. Such truth can easily find its testimony in human existence. Without our parents, we will not be born; our parents cannot exist without their parents, our grandparents. A meal, a school that we attend, a bus that we ride on, an autonomous car, we think we drive, the road that we travel, the places that we visit, our own home, all involve the labor, services, and contributions of numerous others. Such a list can go on and on; eventually we realize that there is no single thing that we can really do independently. Breathing? We depend on air, our lungs, muscles, and cells. We can go as far as saying that we cannot exist without others. The essence of the interbeingness is that "one contains everything, and everything is just one."[24]

It is understandable why we tend to think our lives are independent. That we do have apparently separate physical entities makes it hard to realize that we are connected to everything. It is even harder to perceive humans' relations to other animals and vegetation beyond their utility. The hardest is to perceive the relations to non-sentient beings, such as rocks. But from the perspective of quantum mechanics, everything is a different composition of elementary particles;[25] we, therefore, share the same nature with rocks and other non-sentient beings on the most fundamental level. Eventually, when we

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[24] Thich Nhat Hanh, *The Heart of Understanding* (Berkeley: Parallax Press, 1988), 16.

[25] Fritjof Capra, *The Tao of Physics: An Exploration of the Parallels Between Modern Physics and Eastern Mysticism* (New York: Bantam Books, 1975), 5; *Encyclopedia Americana*, international edition (2002), s.v. "atom."

look at all beings from the perspective of their very basic nature, it is doubtful whether the distinction between sentient and non-sentient beings is valid. The independence that modern culture teaches may draw us further away from seeing the dependent nature of our existence. That education is not wrong in the context of cultivating responsibility. We must be responsible, but it is critical to realize the cosmic connection. Hanh notes that when we can "see the causes that are present in the effects and the effects that are present in the causes," we start to "have insight into Interdependent Co-Arising."[26]

Buddhists are not the only ones who see the connection among beings. The Gaia hypothesis, the theory of intermolecular forces, quantum mechanics, process philosophy, Native American Noah Seattle's philosophy, and Gadamer's interpretation of Georg Wilhelm Friedrich Hegel's phenomenology of life all share the view of interconnectedness among all things. The Gaia hypothesis, presented by British biochemist James Lovelock and American microbiologist Lynn Margulis during the 1970s, proposes that life processes and the cumulative actions of countless organisms on earth produced and regulated the atmosphere, which maintains the earth as a place that supports life.[27] The inter-molecular forces were acknowledged by Greco-Roman atomist philosophers.[28] Modern molecular chemistry emphasizes, "A knowledge of the forces between molecules is fundamental to an understanding of the structure and properties of

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[26] Hanh, *The Heart of Buddha's Teaching*, 225.

[27] David Orrell, "Gaia Theory: Science if the Living Earth," http://www.gaianet.fsbusiness.co.uk/gaitheory.html; James Lovelock, *The Ages of Gaia* (New York: Bantam, 1988); *Gaia: A New Look at Life on Earth* (Oxford, England: Oxford University Press, 2000).

[28] Maurice Rigby , E. Brian Smith, William A Wakeham, and Geoffrey C Maitland, *The Forces Between Molecules* (Oxford: Clarendon Press, 1986), 1.

physical and biological materials."[29] Explaining quantum mechanics for nonphysicists, Gary Zukav comments, "The philosophical implication of quantum mechanics is that all of the things in our universe (including us) that appear to exist independently are actually parts of one all-encompassing organic pattern, and that no parts of that pattern are ever really separate from it or from each other."[30] As Hanh summarizes the discovery of modern physics: the matter, energy, space, and mind are one.[31] Alfred North Whitehead's "process philosophy" or "philosophy of organism" stresses the same relatedness, synthesis, and integration of all things: "everything has influence on everything else, even if these things are not in direct contact...there is an endless process of new synthesis, in which everyone and everything are related to other things and people, and they are always experiencing something else."[32] Native American Suquamish Chief Seattle spoke passionately, "All things are connected together like the blood which unites one family. Whatever befalls the earth befalls the sons of earth. Man did not weave the web of life, he is merely a strand of it. Whatever he does to the web, he does to himself."[33] Hegel's phenomenology of life, interpreted by Gadamer, seemingly demonstrates a self-centered and differential view of life phenomena but

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[29] Ibid, v.

[30] Gary Zukav, *The Dancing Wu Li Masters: An Overview of the New Physics* (New York: Bantam, 1980), 48.

[31] Hanh, *The Heart of Understanding*, 16.

[32] Alfred North Whitehead, cited in Leona M. English and Marie A. Gillen, "A Postmodern Approach to Adult Religious Education," in Wilson and Hayes, *Handbook*, 528.

[33] Noah Seattle, cited in P.M.H. Atwater, *Future Memory* (Charlottesville, VA: Hampton Roads, 1999), 178.

actually echoes the dynamic connection among things. Gadamer paraphrases Hegel: "Life and self-consciousness really are analogous. Life is determined by the fact that what is alive differentiates itself from the world in which it lives and with which it remains connected, and preserves itself in this differentiation. The self-preservation of what is alive takes place through its drawing into itself everything that is outside it. Everything that is alive nourishes itself on what is alien to it. The fundamental fact of being alive is assimilation. Differentiation, then, is at the same time non-differentiation. The alien is appropriated."[34] The understanding of "interbeingnes," makes a self-centered or human-centered attitude inappropriate.

Impermanence

Buddhists have the same insight as ancient Chinese and Greek philosophers: everything changes except change itself. Nothing stays the same in consecutive moments; Buddhists call this impermanence.[35] Hanh states, "Not only the cells of your body but all the feelings, perceptions and mental formations in the river of consciousness in you are born and die in every moment."[36] Things change constantly because of their interbeingness; everything influences everything else.[37] We often suffer from unwanted

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[34] Gadamer, *Truth and Method*, 1st ed., 223.

[35] Hanh, *No Death, No Fear*, 39-40, 70; *Cultivating the Mind of Love* (Berkeley, CA: Parallax Press, 1996), 51.

[36] Hanh, *No Death, No Fear*, 126; see also Ibid, 47; *The Heart of Buddha's Teaching*, 131.

[37] Hanh, *No Death, No Fear*, 41.

change, happiness ends, love fades, and loved ones are lost. Buddhists, however, see the positive side of impermanence: impermanence makes change and life possible. Without change, a seed cannot grow into a plant, and a child, into an adult. With change, negative emotions can be transformed into positive ones, hatred into love, and suffering into freedom.[38] As Hanh states, "With impermanence, every door is open for change."[39] Hanh compares the multi-directional transformation to "firework." When a piece of paper is burnt, it does not become nothing, nonexistence. Its heat and moisture are emitted and evaporate into the air and become cloud and rain some day. Its ashes go back to soil to nourish plants. As firework, human beings "diffuse" their energies and "beauty" through "thoughts, words," and deeds into the world, into the lives of their children, grandchildren, and friends, and into the future.[40] Even when lives come to an end, "There is no real death, because there is always a continuation."[41] Change is a change of form or manifestation. "Manifestation is not the opposite of destruction ... Understanding our lives and the cosmos as a manifestation can bring us tremendous peace."[42] We feel peace "When we can see the miracle of impermanence,' and "sadness and suffering ... pass."[43] For Buddhists, impermanence is "a key that opens the door of

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[38] Hanh, *Cultivating the Mind of Love*, 51.

[39] Ibid, 52.

[40] Thich Nhat Hanh, *No Death, No Fear*, 130.

[41] Ibid, 26.

[42] Ibid, 32.

[43] Ibid, 41.

reality." Being able to see the continuation in impermanence one can be transformed, healed, and liberated.[44]

No Self

Because "nothing remains unchanged from moment to moment, it therefore has no fixed identity or permanent self"; this view Buddhists call "no self," or "non-self."[45] Because everything's existence depends on something else, there is not a separate or independent self that can be called a self. Such "no self" is what Buddhists refer to as "emptiness," "emptiness" or "absence" of a separate identity and self. "Emptiness is impermanence, it is change;" rather than "nothing exists."[46] However, Hanh emphasizes, "empty of a separate self means full of everything"[47]

Nirvana

Hanh explains Nirvana in three ways. On the level of essence, Nirvana is "our true substance,"[48] "the ground of being, the substance of all that is."[49] Nirvana is "the reality

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[44] Ibid, 42, 40.

[45] Hanh, *No Death, No Fear*, 39; *Cultivating the Mind of Love*, 52.

[46] Hanh, *No Death, No Fear*, 48.

[47] Hanh, *The Heart of Understanding*, 10.

[48] Thich Nhat Hanh, *Going Home: Jesus and Buddha as Brothers* (New York: Riverhead Books, 1999), 43.

[49] Hanh, *The Heart of Buddha's Teaching*, 136.

of no birth and no death."[50] On the operational level, Nirvana is "the extinction of all concepts" and ideas.[51] Consequently, Nirvana means the extinction of all "afflictions" and suffering, which gives rise to "peace, stability, and freedom."[52] Through the extinction of concepts, we can grasp the ultimate reality, the ground of being. When we can grasp reality directly, we liberate ourselves from suffering and live solidly.

On the level of essence, for instance, the ocean waves can manifest themselves in different forms, high and low, big and small, strong and gentle, but "water is the substance of the wave."[53] Human existence may be more complex than the wave/water analysis. Human beings are bound by physical, conceptual, and ideological limitations derived from the time in which they live. These limitations often prevent them from seeing their true nature, "the ground of interbeing, nirvana, the world of no-birth and no-death, no permanence and no impermanence, no self and no nonself."[54] On the operational level, Buddhists regard it essential to break the limitations of physicality and ideas in order to grasp unbounded reality directly. The contrast between birth and death, being and nonbeing, coming and going, and self and others are only concepts.[55] When our faith is stuck in these notions, we worry, fear, and suffer, instead of truly practicing

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[50] Hanh, *Going Home*, 43.

[51] Hanh, *No Death, No Fear*, 39; *The Heart of Buddha's Teaching*,139; see also *Cultivating the Mind of Love*, 52; *Touching Peace* (Berkeley, CA: Parallax Press, 1992), 121.

[52] Hanh, *Going Home*, 38; see also *Cultivating the Mind of Love*, 52.

[53] Hanh, *The Heart of Buddha's Teaching*, 136.

[54] Ibid.

[55] Ibid, 137, 139.

and directly experiencing our faith.[56] When we unshackle ourselves from concepts, unbounded reality and our true nature can manifest themselves to us.[57] Consequently, Nirvana is the extinction of suffering.[58] Since a great part of suffering arises from being trapped in notions that block the view of true reality, being able to break through the limitation of notions, we alleviate our suffering and live in "solidity and freedom,"[59] "Nirvana teaches that we already are what we want to become. We don't have to run after anything anymore. We only need to return to ourselves and touch our true nature. When we do, we have real peace and joy."[60]

Consistent with the teaching of freedom from all notions, Hanh emphasizes that "The teachings of Buddha are skillful means; they are not absolute truth. ... impermanence and no self are skillful means to help us come toward the truth."[61] Buddha compared his own teaching to fingers pointing to the moon and a raft transporting people to the other shore, "the shore of well-being," "the shore of liberation," and the shore "beyond birth and death."[62] The teaching is an instrument, a tool, not an object to "worship" or an idea to "die for."[63] To sum up, Hanh states,

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[56] Hanh, *Going Home*, 135.

[57] Hanh, *No Death, No Fear*, 53.

[58] Hanh, *The Heart of Buddha's Teaching*, 140.

[59] Hanh, *No Death, No Fear*, 40.

[60] Ibid.

[61] Ibid, 52

[62] Hanh, *The Heart of Buddha's Teaching*, 136; *Old Path, White Clouds: Walking the Footsteps of the Buddha* (Berkeley: Parallax Press, 1991), 213, 384.

[63] Hanh, *The Heart of Buddha's Teaching*, 136; *No Death, No Fear*, 52.

"Impermanence and nonself belong to the world of phenomena, like the waves. Nirvana is the ground of all that is. The waves do not exist outside the water. If you know how to touch the waves, you touch the water at the same time. Nirvana does not exist separate of impermanence and nonself. If you know how to use the tools of impermanence and nonself to touch reality, you touch nirvana in the here and now."[64]

At the heart of such insights into interbeingness, impermanence, no self, and nirvana lies the unique Buddhist view of life and death—there is no life/death, all appearance of life and death is only a transformation or a change of the form of existence. We usually think a leaf sprouts and dies when it falls off the tree in the autumn. However, in Buddha's insight, a leaf has implicitly pre-existed in the sunshine and in the clouds; therefore, the leaf has never really sprouted. It only manifested itself at a certain time when conditions were sufficient. When the leaf falls to the ground, it does not die. Absorbed by the soil, it nourishes the tree, the grass, and the flowers. That leaf could possibly be manifested as trees, grass, and flowers. The Buddhist view echoes the scientific view of mutual transmutation between mass and energy, and the indestructiblity of matter.[65] Likewise, Buddha saw his own being without a beginning and an end, without being born and without dying. His life was a manifestation of a temporary form. This applies to all.

However, death can weigh so much on our minds; we fear before the death of our loved ones, and we grieve when our loved ones have died. The separation, the sense of

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[64] Hanh, *The Heart of Buddha's Teaching*, 136.

[65] Hanh, *No Death, No Fear,* 65.

the termination of their existence, and death itself that we cannot fully comprehend are key reasons for our suffering. Buddhists look at death from a different angle that liberates one from unnecessary suffering. Hanh states, "Since before time you have been free. Birth and death are only doors through which we pass, sacred thresholds on our journey. Birth and death are a game of hide-and-seek. You have never been born and you can never die." Looking at birth and death from "a self, a person, a living being, or a life span,"[66] we prevent ourselves from seeing the continuous manifestations of life in multitudinous forms. Free from the limitation of notions, our original state of being is unbounded. However, when we define life as only physical existence, what we seek goes into hiding when people die. But being able to see birth and death as "thresholds" leading to continuous transformation dissolves all concepts of "birth, death, appearance, and disappearance"[67] and can greatly lessen our mental/spiritual burden.

Grounded in the views of interbeingness, impermanence, no self, and nirvana, Buddhist teaching intends to break conventional human thinking in order to be in touch with a reality that is free from all concepts. The purpose of Buddhist practice is to touch such a reality, "the reality of the world and the reality of the mind."[68] To touch the reality of the world is to be in touch with beings in all realms, animals, vegetables, or minerals. To be in touch with the world, "we need to get out of our shell," looking deeply at "the wonders of life," such as the intricate organisms of all life, as well as at "the suffering—

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[66] Thich Nhat Hanh, *The Diamond That Cuts Through Illusion* (Berkeley, Parallax Press, 1992), 4, 7; *Cultivating the Mind of Love*, 38.

[67] Hanh, *Siddhartha*, cited in Catier and Cartier, *Thich Nhat Hanh*, 14.

[68] Thich Nhat Hanh, *Interbeing: Fourteen Guidelines for Engaged Buddhism* (Berkeley, CA: Parallax, 1998), 3.

hunger, disease, torture, and oppression."[69] To touch the reality of the mind is "to be aware of the processes of our inner life—feelings, perceptions, [and] mental formations,"[70] "anger, despair, jealousy, and delusion."[71] We need to pay attention to the rise of negative emotions and ill will and deal with them before they overwhelm us. To touch the reality of the mind also includes "rediscover[ing] our true mind," "the wellspring of understanding and compassion"[72] and cultivating love, joy, and hope. Practicing touching both negative and positive elements of reality internally and externally helps us realize that "We are not at all confined by time and space. We penetrate everywhere; we are everywhere."[73] Such a realization can liberate us.

Hanh's View of Human Potential: Buddha Nature (*Buddhata*)

Buddhists recognize that human nature or human consciousness includes both positive and negative seeds.[74] The seeds of "love," "understanding," "integrity," "compassion," and "respect" are positive or "wholesome" seeds.[75] Hatred, fear, jealousy, selfishness, and greed are negative seeds. Buddhist practice emphasizes transforming negative seeds

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[69] Hanh, *Interbeing*, 3-4.

[70] Hanh, *Anger: Wisdom for Cooling the Flames* (New York: Riverhead Books, 2001), 2.

[71] Ibid.

[72] Ibid, 3.

[73] Hanh, *Cultivating the Mind of Love*, 84.

[74] Hanh, *Creating True Peace*, 31.

[75] Hanh, *Going Home*, 129; *Cultivating the Mind of Love*, 4.

and cultivating the seed of Buddhahood, the positive seeds that they call the Buddha nature. Buddhists believe that all beings are endowed with Buddha nature, the capacity "to understand things as they are" or "the nature of awakening."[76] Being able to realize such a nature transcends fear, sorrow, and discrimination,[77] the habitual differentiation between self and nonself and existence and nonexistence. Buddha nature is the source of freedom.

What Buddha nature stands for is no easy question. Different schools vary in their views. Inherited from the understanding of Buddha nature in Indian tradition, Chinese Buddhist tradition generally discusses Buddha nature from two perspectives: the seed and the fruit, the possibility and the result.[78] Hanh's discussion of Buddha nature is within these perspectives: the perfectibility, one's ability to improve, and the increasingly perfected state, compassion and goodness. From the perspective of perfectibility, Hanh defines Buddha nature as "the ability to understand and touch our real nature."[79] Because the potential is already inside us, we need to practice mindfulness, a method to be discussed later, in order to realize this potential. If we practice mindfulness we can be calm, understanding, and compassionate, which is our "true" and "awakened" nature, the Buddha nature.[80] Hanh goes as far as saying that "Buddha nature

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[76] Hanh, *The Heart of Buddha's Teaching*, 52, 6; see also *Creating True Peace*, 35.

[77] Hanh, *No Death, No Fear*, 33.

[78] Yung-Hai Lai, Zhong quo fo xin lun [*Chinese Theory of Buddha Nature*] (Taipei: Fo Quang Wen Hua Shi Ye, 1990), 29.

[79] Hanh, *No Death, No Fear*, 31.

[80] Hanh, *Creating True Peace*, 29.

exists in every cell of our body," because our body and the cells are both matter and a manifestation of consciousness."[81] By experiencing "these qualities of great compassion and understanding," we acknowledge the presence of Buddha nature within us. This experience could make us suffer less.[82] From the perspective of an increasingly perfected state, Buddha nature is "the goodness and peace."[83]

The Distortion/Alienation of Human Life

Buddhists regard the suffering and distortion of human life as arising from false views of reality. They define "the mistaken view of reality" or "the inability to understand reality" as "ignorance."[84] Because we are ignorant, we "attribute permanence to that which is impermanent."[85] The ignorance of "our belief in a separate self" is the root cause of "all fear, greed, anger, jealousy, and countless other forms of suffering."[86] Because we believe in a separate self, our lives revolve around the self. We fear threats to our own lives or our own identities. We glorify ourselves by gathering material possessions or prestige to better and to distinguish our lives, sometimes regardless of the consequences. When our desires cannot be fulfilled, our anger and frustration can cause

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[81] Ibid.

[82] Ibid.

[83] Ibid, 37.

[84] Hanh, *Cultivating the Mind of Love*, 53.

[85] Hanh, *Siddhartha, cited in The Joy of Full Consciousness,* 130.

[86] Ibid.

us to harm ourselves or others. Ignorance also make us "crave for things that destroy us ... [and] grasp the world of our projections," which all make us suffer.[87]

Hanh compares our mind to a sword that "cut[s] reality into pieces," that misleads us into behaving as if these pieces of reality were unrelated.[88] These habitually incorrect views trap us "in our mental categories, especially our notions of self, person, living being, and life span. We discriminate between self and non-self, as if self has [had] nothing to do with non-self. We take care of the well-being of the self, but we do not think much about the well-being of everything that is non-self."[89] Hanh compares our distortion to the reaction of an artist "who is frightened by his own drawing of ghost." As a result, "Our creations become real to us and even haunt us."[90] To liberate ourselves from such a distorted view of reality, we need to "develop diamond-like insight to cut through our afflictions."[91] Looking deeply to see the interbeingness, instead of independence, the impermanence, instead of permanence, and the emptiness of a separate self, instead of a separate self, we can achieve a broader view of reality that transcends our suffering.[92]

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[87] Hanh, *Cultivating the Mind of Love*, 53

[88] Ibid, 63.

[89] Thich Nhat Hanh, *Fragrant Palm Leaves: Journals 1962-1966* (Berkeley: Parallax, 1998), 62-63.

[90] Ibid, 108.

[91] Hanh, *Cultivating the Mind of Love*, 35.

[92] Hanh, *Siddhartha*, quoted in *Thich Nhat Han: The Joy of Full Consciousness*, 130.

Hanh's Wholistic Methods of Achieving Peace

Hanh's view of peace and his source of hope for peace are transcendental. For him, peace exists inside us, in our bodies and spirits, and "all around us, in the world and nature."[93] We only need to find ways to touch it. His source of hope for peace originates from our capacity to be peaceful, the capacity of our Buddha nature, the positive seeds stored in our consciousness. Such a capacity and potential help us transform negative seeds also stored in our consciousness. By practicing the methods of mindfulness, meditation, and engaged Buddhism, we can water positive seeds and transform negative seeds in ourselves and in society. Our Buddha nature can flower, and our society can suffer less.

For Hanh, "Peace is not simply the absence of violence; it is the cultivation of understanding, insight, and compassion, combined with action."[94] Peace is not built in power, wealth or weapons, but "in deep, inner peace."[95] Peace is not a fixed goal to attain, but both a process and an end itself in each step we walk.[96] To work for peace, we have to be peaceful. Otherwise, we cannot work for peace.[97]

Hanh's hope for peace originates from the daily practice of mindfulness to discover and achieve Buddha nature, to cultivate a vision of interbeingness, and to stay committed

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[93] Hanh, *Touching Peace*, 1.

[94] Hanh, *Creating True Peace*, 5.

[95] Hanh, *Peace Is Every Step*, 99.

[96] Hanh, *Living Buddha, Living Christ*, 113.

[97] Hanh, *Miracle of Mindfulness*, 8, 14; *Being Peace*, 80.

to peace work. On the individual level, practicing mindfulness in our daily lives we can be in touch with our Buddha nature and cultivate our peace. On the interpersonal, intergroup, and international levels, "the vision of interbeing" can help develop a sense of the wholeness of humanity, the interrelated well-being of all. If we have such a vision, every side is "our side"; there is no evil side."[98] Staying committed to peace work is a long-term endeavor, because, often, it takes a long time for the work to bear fruit. However, an unwavering will is not easy to maintain. Hanh admits that often what happened in the society made him want to withdraw into himself. His practice has helped him remain in society. He understands that if he leaves society, he will not be able to help change it. He encourages people to keep their feet on the ground, staying in society; that is the hope for peace. If we practice mindfulness in daily life, the result of meditation, "clarity, determination, and patience" can sustain us a life of action and become a real instrument for peace.[99]

Hanh's lifelong effort is teaching a peaceful way of life integrating both individual and social approaches, practicing mindfulness, meditation, and nonviolent social action, "engaged Buddhism."[100] Engaged Buddhism is a practice that combines traditional Buddhist practice and "contemporary social concerns,"[101] "Buddhism in daily life and in

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[98] Hanh, *Peace Is Every Step*, 103.

[99] Ibid, 99.

[100] Hanh, *Being Peace*, 85; *Interbeing*, ix; *Creating True Peace*, 9.

[101] Fred Eppsteiner, editor's introduction to *Interbeing*, vii.

society, not just in a retreat center."[102] Both methods involve individual and collective endeavor.

Mindfulness

Merriam-Webster's Collegiate Dictionary defines "mindful" as "bearing in mind: aware."[103] *The Oxford Dictionary* defines the word as "taking thought or care of, heedful of, or keeping remembrance of."[104] For Hanh, mindfulness goes further than just being aware; it includes bringing "awareness into each moment of our lives,"[105] knowing what is going on within and around us,"[106] and "keeping [...our] consciousness alive to the present reality."[107] Therefore, mindfulness means bringing our full attention to what we do, think, and experience. We can use ordinary acts, such as breathing, walking, falling asleep, eating, driving, and communicating, to practice mindfulness.

Living in the Present Moment. One of the basic Buddhist teachings is to practice mindfulness by living in the present moment. Buddhists believe that yesterday is past,

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[102] Hanh, *Being Peace*, 85.

[103] *Merriam-Webster's Collegiate Dictionary*, 10th ed.

[104] *The Oxford Dictionary*, 2nd ed.

[105] Hanh, *Creating True Peace*, 5.

[106] Hanh, *Being Peace*, 14

[107] Ibid, 11.

and "the future is not yet here;"[108] it is unwise to be troubled by things in the past or not yet come. The only real and important moment is the present moment, which Hanh calls our "true home."[109] We tend to be alive in the future, but not now: we think we will be happy after attaining a degree or buying a house. Future dreams prevent us from giving sufficient attention to people or things surrounding us, our families or our own physical or spiritual well-being. Consequently, we may "miss [our] appointment with life."[110]

To live in the present moment we need to know the positive/negative and the internal/external reality of the present moment,. We have many positive, negative, neutral, or conflicting feelings and ideas flowing along the "river" of our feelings, all of which significantly influence our thoughts and actions. We favor positive feelings but tend to shun the negative ones. Hanh reminds us to treat negative feelings with mindfulness.[111] "If we face our unpleasant feelings with care, affection, and nonviolence, we can transform them into the kind of energy that is healthy and has the capacity to nourish us."[112] Seldom taught either at home and in school to deal with our emotions mindfully, we often are led, dominated, or even crushed by our negative emotions without knowing that it is possible to transform them. However, by observing them and carefully dealing with them, we can obtain "insights and understanding into ourselves

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[108] Hanh, *Peace Is Every Step*, 12.

[109] Hanh, *Living Buddha, Living Christ*, 23.

[110] Hanh, *Creating True Peace*, 12.

[111] Hanh, *Peace Is Every Step*, 51.

[112] Ibid, 52.

and society."[113] Practicing mindfulness, we need to recognize both our Buddha nature and the seeds of violence and to nurture goodness and transform our negative emotions and thoughts. Mindfulness is a way by which we master and restore ourselves.

Tools for Practicing Mindfulness. To practice mindfulness, Hanh suggests handy tools that we can always use, conscious breathing, mindful walking, and mindful consumption, all originating from Buddha's teaching.[114] If we are healthy, breathing is a natural part of life; often we are not even conscious of it. *Conscious breathing* makes the unconscious act of breathing conscious, "the most basic Buddhist practice for touching peace."[115] Hanh suggests to us that we recite the following verses while breathing in and out: "*Breathing in, I calm my body. / Breathing out, I smile. / Dwelling in the present moment, / I know this is a wonderful moment.*"[116] While breathing in, we consciously calm ourselves; breathing out, we smile. Breathing in again, we remind ourselves to dwell in the present moment; breathing out, we realize that this is a wonderful moment. The verse can further be shortened to six words as we breathe in and out: *calming, smiling, present moment, wonderful moment.* Using conscious breathing to calm ourselves, to observe, identify, accept, and transform our feelings, emotions, and mental formations, we can "touch peace right away."[117] In conscious breathing, our "mind and

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[113] Ibid.

[114] Hanh, *Keeping the Peace*, 7-36.

[115] Hanh, *Living Buddha, Living Christ*, 16.

[116] Hanh, *Living Buddha, Living Christ*, 16; *Peace Is Every Step*, 10.

[117] Hanh, *Living Buddha, Living Christ*, 17.

body come into alignment ... [and] wandering thoughts come to a stop"[118]; the mind, body, and feelings become "light, calm, and clear."[119] Entering deeply into such moments, we can grasp the nature of reality. Such insights can free us from suffering and confusion. Peace is with us.[120]

But we do not always feel the present moment is wonderful. Nevertheless, using mindful breathing to calm ourselves during our suffering is even more important. Hanh recounts his experiences during Vietnam War when he learned that the city of Ben Tre of 30,000 inhabitants was bombed by American planes because some guerrillas had been there to shoot down American planes. Though the guerrillas had left after they failed in their attempt, the American planes bombed the entire city in retaliation; the American military personnel claimed that to save the city, they had to destroy it. Facing such an injustice, Hanh was very angry. Fearing that he would say or do something destructive in his anger, he sat alone, closed his eyes, and breathed in and out to observe his own anger. Looking deeply he was able to see that the suffering of both Vietnamese and Americans in the war did not come from American soldiers but from the American policy driven by "misunderstanding and fear."[121] Such an understanding released hatred and anger from his heart. He was able to see that "our real enemy is not man, not another human

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[118] Hanh, *Living Buddha, Living Christ*, 15.

[119] Hanh, *Peace Is Every Step*, 51.

[120] Hanh, *Living Buddha, Living Christ*, 16.

[121] Hanh, *Calming the Fearful Mind*, 11. For other examples of practicing during difficult times, see also *Creating True Peace*, 107-8.

being. ... [but] our ignorance, discrimination, fear, craving, and violence."[122] Such an understanding prompted him to visit the United States to plead for a change of the Vietnam policy. This is an example of using mindfulness to turn a devastating situation into a constructive action.

For Hanh, "breath is the essence of life." "To master our breath is to be in control of our bodies and minds."[123] The secret linkage between our breath, our body and our mind probably is unknown to many. Hanh regards our breath as a "bridge" that connects our body and mind, "a wondrous tool" that can help us overcome difficult situations. Mastering our breath can harmonize our body and mind and bring them into oneness.[124] Experts discussing the benefits of correct breathing show that those who know how to breathe know how to build up vitality because "breath builds up the lungs, strengthens the blood, and revitalizes every organ in the body."[125] Experts contend that proper breathing is more important than food. Practicing conscious breathing while exercising in gymnasium, I was amazed how easy these exercises had become compared to when I did not coordinate my movements with breathing. This probably is the secret of breathing: when breath aligns with the mind and body, the alignment becomes an energy saver. Without going into medical details, Hanh recounts his own experience of being "extremely ill," receiving medical treatment for years without improvement, but of

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[122] Hanh, *Calming the Fearful Mind*, 11, 12.

[123] Hanh, *Miracle of Mindfulness*, 20.

[124] Ibid, 22-23.

[125] Ibid, 23.

healing himself when he started focusing on breathing.[126] Presumably, mindful breathing is Hanh's daily practice. But, probably, because he was sick, he was too weak to practice mindful breathing until he resumed it.

Another way of practicing mindfulness is mindful walking. Hanh uses mindful walking as a daily practice in Plum Village in Bordeaux, France, the retreat center where Hanh and his community live, and in all the retreat activities. Mindful walking or walking meditation is walking by coordinating our breath with our steps and paying attention to each steps and the contact of our feet with the ground. Either slow or fast walking meditation is workable. For slow walking meditation, we breathe in and take one step; breathe out, take another. Fast walking meditation depends on individual pace. Some take three steps while inhaling/exhaling once; some, four steps, etc. While walking, we can also say to ourselves, "I have arrived" while inhaling, and "I'm home" while exhaling. By reminding ourselves that we do not need to go far to find the ultimate reality because the present moment is the reality and our true home, we can arrive in one step. Therefore, Hanh states, "When [we] walk, it is possible to walk in such a way that every step becomes nourishing and healing."[127]

The third important tool for practicing mindfulness is mindful consumption. Mindful consumption is being careful about our consumption of what Buddha called the four nutriments, in our food, "sensory impression," "volition," and "consciousness."[128] Our

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[126] Ibid.

[127] Hanh, *Keeping the Peace*, 8.

[128] Ibid , 31-36.

food naturally contains ingredients that can either nourish or harm our body if we do not consume it mindfully. Modern food production adds even more artificial ingredients, often more harmful than nutritious to our body and mind. We need to be aware of what we intake to avoid bringing "toxins and conflict" into our bodies.[129] Being mindful in what we consume, we also need to be mindful that millions of people die of hunger and poverty each year. Our consumption should not contribute to others' starvation. For instance, Hanh often points out that producing wine liquor and meat takes many grains that could be used differently. It is possible that a collective change in our ways of consumption may help alleviate food shortages in other areas of the world.[130]

Being mindful about our consumption of sensory impressions, the second nutriment, we need to be alert about what we "hear, see, feel, and think."[131] Our sensory impressions of materialism, pornography, and violence create residues in our consciousness that distort the quality of who we are and what we become.

Commercials unflaggingly promote our cravings for material possession and consumption. Pornography is accessible on TV, in the movies, on the Internet, in magazines, in certain kind of music, and from phone services. Violence occurs frequently not only in real life but also in our entertainment. Children's favorite pastime is playing violent video games featuring mass killing. Surrounded by these elements, we should be mindful in what we read, what we watch, and what we hear to avoid

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[129] Ibid, 31

[130] Ibid.

[131] Hanh, *Keeping the Peace*, 32.

consuming elements that stir our cravings, depress us, or desensitize ourselves to violence.

Being mindful in dealing with the third nutriment, our volitions, "the deepest desire" that motivates us, we need to be able to recognize what our volitions really are.[132] There are healthy volitions, such as the desires to help others, alleviate suffering, and protect the environment, as well as unhealthy volitions, such as, the desires for wealth, power, and vengeance. Healthy volitions can help us grow in wisdom, compassion, and strength; however, unhealthy volitions can lead us into suffering. Mother Teresa's volition to help the poorest of the poor led her ever more deeply into her spirituality through her service. She comforted many and inspired many to do the same. In contrast, many politicians start with some kind of ideal; however, when they are in power, they are readily corrupted by their desire for power and wealth. Their corruption disgraces them and eventually sends them into prison or ends their political careers. Dealing with our innermost volitions has to be mindful.

Accumulative unhealthy sensory impressions and volitions can create cravings, frustration, anger, fear, despair and pain in our consciousness. We need to deal with them mindfully. Consciousness is the fourth nutriment. If we are not mindful in processing our feelings, emotions, and attitudes, our negative feelings and emotions may lead us into depression or destruction. By recognizing our feelings when they arise, embracing them, calming them, letting go of them, and looking deeply into

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[132] Ibid.

the nature of the feelings, the causes and possible solutions, we can transform our feelings and emotions mindfully and nonviolently.[133] It is easy to understand the idea of the mindful consumption for our food and sensory impressions. Hanh turns the digestion and assimilation in physical consumption into a metaphor and he applies it to the way we process our desires, feelings, and emotions. The way we digest and assimilate our desires and feelings decides what becomes a part of ourselves.

Hanh suggests we allocate one day in a week as the day of mindfulness, dedicating this day completely to ourselves, doing things differently from what we normally do in other days, not organizing meetings or having friends over, but doing some simple work, such as house cleaning, cooking, and washing clothes, and doing it with mindfulness. Continuing to observe such a day of mindfulness once a week, we should see significant change in life three months later.[134] He maintains, "The day of mindfulness will begin to penetrate the other days of the week, enabling [us] to eventually live seven days a week in mindfulness."[135] For Hanh, the practice of mindfulness is a constant endeavor,[136] a business of twenty-four hours a day and a lifetime practice.[137]

Comparisons to Other Cultures. For mindfulness training, in a letter written in 1974, Hanh admonished his Vietnamese colleagues in the School of Youth for Social Service

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[133] Hanh, *Peace is Every Step*, 53-6; *Keeping the Peace*, 34.

[134] Hanh, *The Miracle of Mindfulness*, 27-31.

[135] Ibid, 31.

[136] Hanh, *Living Buddha, Living Christ,* 14.

[137] Hanh, *The Miracle of Mindfulness*, 24, 27.

that "Each act must be carried out in mindfulness. Each act is a rite, a ceremony."[138] He further states, "I use that word (rite) in order to jolt you into the realization of the life and death matter of awareness."[139] For Hanh, being aware is being alive; being unaware is a living death. Perceiving life as sacred and conducting our lives accordingly, how could we harm other people or intrude on others' rights willfully?

The mindfulness that Hanh emphasizes is similar to the "sincerity" that Confucian philosophy emphasizes in *The Great Learning*, a Confucian classic. According to the interpretation of Chu Hsi, an influential ethicist in the Sung Dynasty, sincerity means the solidifying, the humility, and honesty of the will.[140] Traditionally, there were two different interpretations of how we solidify our will. Chu Hsi proposed that by exhausting our investigation of the external world we can expand our knowledge and thereby solidify our will. However, So-Ren Wang, a noted ethicist in the Ming Dynasty, argued that we have consciences; we do not need to investigate external things to solidify our will but can let our consciences guide us. [141] Although knowledge of the external world can be helpful in solidifying our will, such knowledge does not guarantee character. We can be knowledgeable but remain uncritical of what is inside us and ignorant of how to be a better person. Conscience is more intrinsic to our will. The sincerity of the will is the foundation of individual spiritual cultivation. Letting our

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[138] Ibid.

[139] Ibid.

[140] Confucius and Tsen Shen, *Si Shu Du Ben: Xue Yong* [*The Four Books Reader—The Great Learning* and *The Doctrine of the Mean*], Xi Zhu [ed.], Po Qian Jiang, [trans.] (Taipei: Qi Ming Shu Ju, n.d.), 4.

[141] So Ren Wang, quote in Po Chien Chiang, [trans.], [*The Four Books Reader*], 5.

consciences guide our will and rectify our mind, we can develop inner wisdom, *nei-sheng*.[142] The process can expand to harmonize families, "bring order to the states," and help all people manifest their innate goodness or "the illustrious virtue," *ming-te* that all are endowed with.[143] Extending "humanity to others," we can develop the "outward kingliness," *wai-wang*.[144] Both processes form the path that Confucian teaching suggests to men and women as they learn to illuminate or manifest their innate goodness and to help others to do the same in order to create a peaceful world.

Both mindfulness and sincerity are the core of our lives, the element that makes us truly alive. No wonder Hanh says, "Mindfulness is the substance of a Buddha."[145] The Buddhist mindfulness can also be related to the Christian belief in the Holy Spirit. Hanh writes, "When mindfulness is present, the Buddha and the Holy Spirit are already there."[146] It may be difficult for Christians to conceive of mindfulness as the Holy Spirit. Addison Hart, a Catholic priest, once explained in a homily what breath means. He referred to the breath that God breathes into His creatures, Adam and Eve, in the Garden of Eden. He said that breath in Greek means "spirit." Then we can say that our life is the

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[142] Shu-hsien Liu, *Understanding Confucian Philosophy: Classical and Sung-Ming* (Westport, Connecticut: Greenwood Press, 1998), 58.

[143] Ibid. Liu's translation of *ming-te* as "illustrious virtue" is adapted from the translation of Wing-Tsit Chan, *A Source Book in Chinese Philosophy* (Princeton, NJ: Princeton University Press, 1963), 86-7. Chan's translation is "clear character."

[144] Liu, 58.

[145] Hanh, *Living Buddha, Living Christ*, 15.

[146] Ibid, 33.

breath of God. Or our life is God's spirit living in us.[147] In my personal practice of praying to center myself on God by focusing on my breathing, in and out, I feel that my breath is love itself, and my breath is God. That is how I can relate to Hanh's remark comparing mindfulness to the Holy Spirit. For him, both are the source of compassion and understanding and "agents of healing."[148] "Both of them help us touch the ultimate dimension of reality. Mindfulness helps us touch nirvana, and the Holy Spirit offers us a door to the Trinity,"[149] a fresh way of understanding the Holy Spirit. In this new way of understanding, mindfulness, sincerity, and the Holy Spirit are the same. The Holy Spirit not only is external to our existence but also resides in us, and is the best part of us.

Hanh sums up mindfulness by concluding that

> Mindfulness is at the same time a means and an end, the seed and the fruit. When we practice mindfulness in order to build up concentration, mindfulness is a seed. But mindfulness itself is the life of awareness: the presence of mindfulness means the presence of life, and therefore mindfulness is also the fruit. Mindfulness frees us of forgetfulness and dispersion and makes it possible to live fully each minute of life. Mindfulness enables us to live.[150]

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[147] Fr. Addison Hart, homily of 27 May 2007, Newman Catholic Student Center and Christ the Teacher Parish, DeKalb, Illinois.

[148] Ibid, 14.

[149] Ibid, 20.

[150] Hanh, *The Miracle of Mindfulness*, 15.

Meditation

In essence, Hanh makes no difference between mindfulness and meditation.[151] When there is a distinction, meditation refers to a focused form of mindfulness. However, sometimes he also states, "Meditation can be very informal."[152] Meditation is a basic tool that Buddhist monks and nuns use to pursue wisdom and enlightenment. It is a technique of building up concentration by focusing on some object.[153] Also practicing and reflecting on meditation, the Hindu yogi Swami Vivekananda explains that once the mind develops concentration by focusing on something, it can be concentrated on anything.[154] The purposes of meditation are to control thoughts in order to cultivate a deeper concentration, resolve the fears that upset us but are blocked from our consciousness, and achieve complete rest.[155]

People struggle with conflicting thoughts. Meditation helps take hold of and calm the mind. Concentration is achieved by focusing on a certain object, or on breathing, or a concept (for instance, interbeingness or love), or a mantra. For instance, Buddhist meditation on the dependent nature of all things (interbeingness) breaks through the false view of self that narrows our perception of reality, and allows us to see the reality of one in all and all in one. Our own lives and the life of the universe are one. Furthermore, the

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[151] Hanh, *Creating True Peace*, 5.

[152] Hanh, *Keeping the Peace*, 16.

[153] Hanh; Swami Vivekananda, *The Complete Works of Swami Vivekananda* (*CWSV* hereafter), Mayavati Memorial ed., 8 vols. (Calcutta: Advaita Ashrama, 1963/1966), 6 (1963): 486.

[154] Vivekananda, *CWSV,* 6: 486.

[155] Hanh, *The Miracle of Mindfulness*, 33.

concentration of human mind contains secret power that not many realize. Vivekananda reveals, "The world is ready to give up its secrets if we only know how to knock, how to give it the necessary blow. The strength and force of the blow come through concentration. There is no limit to the power of the human mind. The more concentrated it is, the more power is brought to bear on one point."[156]

To cultivate concentration, silence is necessary. Hanh interprets impressively a verse in Psalms 46:10, "Be still and know that I am God." To "be still" is "to become peaceful and concentrated."[157] To know is to look deeply, "observing something or someone with so much concentration that the distinction between the observer and observed disappears." This dissolution of a dualistic view allows "the true nature of the object" to manifest itself.[158] In meditation, we are the observer of our own minds. When we are one in our being, in that still calmness, we actually experience God, becoming one with God. Vivekananda also suggests that meditation is a way to reach the "fountain head," "the direct experience of God."[159]

Just as Hanh cites the Christian Bible, Christian contemplative insights echo our needs for silence and the manifestation of truth in stillness. The anonymous fourteenth-century Christian contemplative classic *The Cloud of Unknowing* teaches silence as radically as Zen Buddhism does: both require us to divest ourselves of all thoughts,

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[156] Vivekananda, *CWSV*, 1 (1965): 130-131.

[157] Hanh, *Living Buddha, Living Christ*, 10.

[158] Ibid, 11.

[159] Vivekananda, *CWSV*, 1: 127.

concepts, and images during contemplation.[160] Contemporary Christians also stress the importance of silence. In *Be Still and Know,* Michael Ramsey, Archbishop of Canterbury, repeatedly stresses the importance of "stillness and silence" in Christian contemplative life because they allow us to be exposed to the power of "divine love."[161] Out of profound active and contemplative practices, Mother Teresa states, "Souls of prayer are souls of deep silence." [162] Similarly, one of the practices that characterize Trappist monks is their observance of silence in their daily lives. Although the monks are not allowed to speak with one another, the monk who oversees manual labor projects is allow to give directions, and monks can converse with their superiors during the daytime, but not in the evening when they observe the "great silence."[163] The noted Trappist Thomas Merton, seeking further silence and solitude, became a hermit so that he could center his life "entirely on the love of God."[164] For him, silence "clears away the smoke-screen of words that man has laid down between his mind and things."[165] In silence and solitude, we face "the naked being of things."[166] "Silence teaches us to know reality by

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[160] William Johnston, introduction to *The Cloud of Unknowing and The Book of Privy Counseling* (New York: Doubleday, 1973), 9.

[161] Michael Ramsey, *Be Still and Know: A Study in the Life of Prayer* (Cambridge, MA: Cowley Publications, 1982), vii.

[162] Mother Teresa, *Heart of Joy: The Transformation of Self-giving* (1987), 92-93, quoted in Maalouf, "Touch Stones for Peace," *Peace Research Review*, xv, no. 2/3 (November 1999), 161.

[163] Obrecht, Edmond M., "Trappists," transcribed by Lois Tesluk, *Catholic Encyclopedia*, Vol. 15. (New York: Robert Appleton, 1912), http://www.newadvent.org/cathen/15024a.htm

[164] Thomas Merton, "The Love of Solitude," in *Thomas Merton: Spiritual Master, the Essential Writings*, Lawrence S. Cunningham, ed. (New York: Paulist Press, 1992), 194.

[165] Merton, "The Love of Solitude," in Cunningham, 244.

[166] Ibid.

respecting it where words have defiled it."[167] When we judge or condemn people, we use words and language, and so worsen our perception of what reality is. When we encounter reality in silence, "words [cannot] separate us from the world, . . . other men, . . . God, and ourselves, because" language no longer shapes our reality.[168] Paraphrasing Isaiah 30:15, Merton states, "Silence . . . belongs to the substance of sanctity. In silence and hope are formed the strength of the Saints."[169] All these examples refer to how truth reveals itself in the silence, calmness, and concentration of our mind.

The second purpose of meditation is to resolve our problems. By focusing on the matters that trouble us, we can go deeper to resolve fears that are blocked from our consciousness. Hanh did not analyze the technique for doing this. However, Vivekananda's reflections, which can be interpreted both metaphorically and literally can shed light on the question: "The power of attention, when properly guided, and directed to the internal world, will analyze the mind, and illuminate the facts for us. The powers of the mind are like the rays of light dissipated; when they are concentrated, they illumine."[170] By quieting ourselves and focusing ourselves on matters that trouble us, we ask our selves about the causes of the trouble or fear. According to the causes, we analyze solutions to the problem. Even when we cannot find causes, we can tell ourselves that there is no reason to be troubled or fearful about a certain situation. Such an understanding helps us relieve our tensions and worries or know what to do to solve

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[167] Ibid.

[168] Ibid.

[169] Ibid.

[170] Vivekananda, *CWSV*, 1: 129.

the problem. Practicing meditation continuously, we can experience literal internal illumination. Hanh contends, "When we are in touch with our true mind, the source of understanding and compassion will spring out."[171] Such an outcome is not logically intelligible. It requires practice to comprehend it. But such a potential outcome makes Vivekananda claim that "The greatest help to spiritual life is meditation. In meditation we divest ourselves of all material conditions and feel our divine nature."[172]

The third purpose of meditation is to achieve a complete mental and physical rest. As French writers Jean-Pierre and Rachel Cartier comment, "Thich Nhat Han frequently reminds us that our bodies and our minds have great need of repose. Very few people in today's hyperactive contemporary world respect this need."[173] Hanh maintains that one can rest better by meditating than by sleeping.[174] Vivekananda's accounts support Hanh's statement:

> Meditation means the mind is turned back upon itself. The mind stops all the thought-waves and the world stops. Your consciousness expands. Every time you meditate you will keep your growth. Work a little harder, more and more, and meditation comes. You do not feel body or anything else. When you come out of it after the hour, you have had the most beautiful rest you ever had in your life. That is the only way you ever give rest to your system. Not even the deepest sleep will give you such rest as that. ... You feel such pleasure in it. You become so light. This is the perfect rest we will get in meditation.[175]

Though meditation seems valuable to individual spiritual growth, many may doubt its

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[171] Hanh, *Being Peace*, 86.

[172] Vivekananda, *CWSV*, 2 (1963): 37.

[173] Jean-Pierre and Rachel Cartier, *Thich Nhat Han: The Joy of Full Consciousness,* 82.

[174] Hanh, *Miracle of Mindfulness*, 33.

[175] Vivekananda, *CWSV*, 4 (1966), 235

value to the society. Hanh clarifies that "meditation is not an escape from society. Meditation is to equip ourselves with the capacity to reintegrate into society, in order for the leaf to nourish the tree."[176] We are the leaves, and society, the tree. Mother Teresa also stresses that "The more we receive in our silent prayer, the more we will be able to give in our active life."[177] As a hermit, Merton emphasized that being solitary is not rejecting the community.[178] The deeper he was into solitude the more clearly he saw "the goodness of all things."[179]

Social Action—Engaged Buddhism

Traditionally, Buddhists emphasize inner spiritual work to deal with conflicts and violence from the root. Such an emphasis often gives people the misconception that Buddhists care only about internal spiritual issues and disregard social problems. In fact, mainstream Buddhism emphasizes practices aiming to end suffering for all. In Taiwan, Buddhist groups, such as Tzu-Chi Foundation, led by Cheng-Yen, a nun, and consisting of five million members and thirty thousand "certified commissioners" working in "fifty-

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[176] Hanh, *Being Peace*, 48.

[177] Mother Teresa, *Heart of Joy* in Maalouf, "Touch Stones for Peace," 161.

[178] Lawrence S. Cunningham, "Thoughts in Solitude," in *Thomas Merton: Spiritual Master*, 242; Merton, "Day of a Stranger," in *Thomas Merton: Spiritual Master*, 219; "The Love of Solitude," in *Thomas Merton: Spiritual Master*, 247.

[179] Merton, "The Love of Solitude," 247.

seven countries" on "five continents,"[180] actively engage in both domestic and international social work and disaster relief. Hanh is deeply committed to such engagement. In the 1940s, when he was a young monk, he left the Buddhist Institute that he perceived did not address problems in Vietnam, life in war and under French oppression. He founded a small community combining mindful practices and social work to provide village people with support and help. This community thus initiated the movement of engaged Buddhism.[181] Hanh's engaged Buddhism focuses mainly on social and peace work, though they are two sides of the same coin.

In 1964, with Vietnamese professors and students, Hanh established the School of Youth for Social Service and engaged in social work on a larger scale. Approximately ten thousand monks, nuns, and young social workers help develop schools and clinics, rebuilt bombed villages, and gave villagers psychological support before the fall of Saigon.[182] They assisted both South and North Vietnam. Their impartiality made both South and North Vietnam perceive them as working for the other side and made them a target of assassination. Some of them were killed because of their work.[183]

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[180] "Introduction to Tzu Chi Foundation," 2001, http://www.tzuchi.org/global/about/index.html

[181] Hanh, *Creating True Peace*, 94, 8-9; *Cultivating the Mind of Love*, 31; Arnold Kotler, editor's preface to *Being Peace*, vii.

[182] Kotler, editor's introduction to *Peace is every step*, x-xi; Hanh, *Creating True peace*, 103-109.

[183] Hanh, *Creating True Peace*, 103-4, 107.

In 1965, Hanh founded a larger Buddhist community, the Tiep Hien Order, the Order of Interbeing to spread Buddhist teaching and to work to bring compassion, love, and reconciliation[184] in order to counteract "the hatred, violence, and divisiveness" permeating Vietnam during the escalating war. The community committed itself to a life guided by fourteen shared precepts reflecting interbeingness. These precepts include commitments to protecting themselves and others from the suffering brought about by killing, "fanaticism and intolerance," exploitation, injustice, abuse, negative emotions, and so forth. They also include the protection of environment, animals, plants and minerals.[185] The communities that Hanh established later in the West continue to observe these precepts. The Order of Interbeing included members of the Core Community and the Extended Community. They differed only in that the Core Community members took the vow of observing the precepts but the Extended Community members did not. Neither group's members shaved their heads or wore special robes. The ordained Core Community members, men and women, had the freedom to observe celibacy or lead a family life. Such a community that takes the protection of others as their own responsibility and blends the responsibility into its way of life practices engaged Buddhism.

In peace work, during the Vietnam War, Hanh led a nonviolent resistance movement to stop the war after the fall of the Diem regime. In 1966, invited by the Fellowship of Reconciliation and Cornell University to tour the United States, he campaigned for an

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[184] Hanh, *Touching Peace* ; Eppsteiner, vii

[185] Hanh, *Being Peace*, 85-102; *Interbeing*, 17-59.

end to the war. He met Secretary of Defense Robert McNamara, Martin Luther King, Jr., and Thomas Merton. Arnold Kotler, a member of the Order of Interbeing, identified in the colophon,[186] maintains that, supporting Hanh's causes, King opposed the war publicly and the two joined in a press meeting in Chicago. "Moved by Naht Hanh and his proposals for peace," King recommended Hanh for the Nobel Peace Prize for 1967[187] and wrote in his letter of nomination that "I do not personally know of anyone more worthy of the Nobel Peace Prize than this gentle Buddhist monk from Vietnam. ... He is a holy man, for he is humble and devout. He is a scholar of immense intellectual capacity. ... His ideas for peace, if applied, would build a monument to ecumenism, to world brotherhood, to humanity."[188] Merton appreciated Hanh as his closest spiritual brother and completely backed Hanh.[189] In his two meetings with Pope Paul VI later in Europe, Hanh pleaded with Catholics and Buddhists working together for peace in Vietnam.[190] In addition, he toured France, Australia, New Zealand, the Phillipines, and Japan to give talks in order to solicit international support.[191] In 1969, Hanh helped set up the Buddhist Peace Delegation to the Paris Peace Talks. After the war, from 1976 to 1977, he led the

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[186] *Being Peace*, 117.

[187] Kotler, introduction to *Peace Is Every Step*, xi.

[188] Martin Luther King, Jr., "Letter to the Nobel Institute," 25 January 1967, http://www.mindfulnessdc.org/mlkletter.html

[189] Kotler, introduction to *Peace Is Every Step*, xi-xii.

[190] Ibid, xii.

[191] Hanh, *Creating True Peace*, 107.

Delegation to Malaysia and Singapore to rescue boat people on the Gulf of Siam, though their efforts were inhibited by the governments of Singapore and Thailand.[192]

After the Peace Accords were signed in 1973, Hanh was denied permission to return to Vietnam as a result of his humanitarian work during the Vietnam War. He set up a small community, Sweet Potato, at about a hundred miles south-west of Paris. In 1982, near Bordeaux, France, he established a larger retreat center, Plum Village, so-named because 1200 plum trees were bought with children's donation. The proceeds from selling plums go to hungry children in Vietnam[193] and around the world. The center operates regular supports for Vietnamese children. Since 1983, according to Kotler and Mobi Ho, the translator of *The Miracle of Mindfulness* , Hanh traveled to North America regularly to lead retreats and give public talks on mindful living and social responsibility. [194] Hanh holds retreats for Vietnam veterans, police officers, correction officers, judges, teachers, social workers, librarians, and health professionals, parents, Hollywood entertainers, members of Congress, and the general public. He encourages people in all walks of life to bring their practice of mindfulness to their work place and share it with their communities.[195] He taught prisoners, such as those in the Maryland Correctional

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[192] Kotler, editor's preface to *Being Peace*, vii; Kotler, editor's introduction to *Peace Is Every Step*, xii.

[193] Ho, translator's preface to *The Miracle of Mindfulness*, xii-xiii.

[194] Kotler, editor's Introduction to *Peace Is Every Step,* x-xii; Kotler, editor's preface to *Being Peace*, vii-x; Ho, translator's preface to *Miracle of Mindfulness*, xiii.

[195] Hanh, *Keeping the Peace*, 2.

Institution at Hagerstown, the practice of mindfulness so they can spiritually *Be Free Where [They] Are.*[196]

His teaching always starts from the practice of individual mindfulness, for he believes that one cannot help others unless one knows how to help oneself.[197] However, his practice is never only for oneself. He always emphasizes the practice for everyone, for trees, animals, rocks, and the entire universe.[198] He makes every act of his life a practice.

The Implications of Hanh's Approach for the World

Three aspects of Hanh's thought are in stark contrast with dominant contemporary thought and life. First, our time strives for efficiency; Hanh's practice of mindfulness asks us to slow down and to experience life. Second, in a time when religious conflicts seem to be an incurable disease, Hanh's ecumenical understanding shows a hope for mutual connections. Third, our time promotes individuality and independence; the Buddhist perspective of interbeingness sees collectivity and interdependence.

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[196] Sister Chân Khâng, foreword to *Be Free Where You Are*, by Thich Nhat Hanh (Berkeley: Parallax Press, 2002), vii-x.

[197] Hanh, *Keeping the Peace*, 2.

[198] Hanh, *Cultivating the Mind of Love*, 36.

Mindfulness and Meditation

The first aspect of Hanh's thought that has significant implication for peace is the practice of mindfulness and meditation. Hanh's teaching of mindfulness and meditation points out a workable spiritual path toward individual and societal peace. Mindfulness helps us recover the nuances of life and equips us with a better capacity to deal with life challenges; meditation helps us cultivate deeper concentration. In the haste of modern life, we tend to take many things for granted and miss the nuances of life that we could otherwise enjoy. Mindfulness asks us to slow down the pace of our lives and "tak[e] time to live,"[199] looking at the mundane in a fresh and reverent way so that we do not trivialize and objectify it and make it lifeless. Hanh sees life in everything. Nothing is an object, a material being only, but life itself. Such an organic seeing enables us to revere and respect things in life; such an attitude is the fundamental of mindfulness.

Mindfulness is an attitude that requires practice. Being able to use all activities of our lives, including the mental ones, to practice mindfulness, we can bring the fruit of our practice, calmness, compassion, and nonviolence, to people around us and to the world, as Hanh urges us to do. In my personal practice, I agree with Hanh that mindfulness/meditation is a good way to touch peace. After a period of practicing mindfulness in walking, washing dishes, falling asleep, and sitting meditation, I find myself generally becoming calmer and more peaceful. I can smile without a reason, even though there is no one there to communicate with.

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[199] Hanh, *Creating True Peace*, 67.

Wherever we are or whatever our occupations are, we can proactively share our practice with people we associate with. Hanh relates a story of a nun, his student, who was imprisoned because she had passed out peace and human rights leaflets. She used this opportunity to teach prison inmates to practice mindful sitting and walking. Instead of suffering in prison, she brought "joy and relief" to prisoners.[200] Hanh describes his visits to prisons, where prisoners shared thoughts with him that it is possible to practice "joy, ... transformation and healing" and to help other prisoners to do so. In so doing, they feel "their life begins to have meaning."[201] When choosing films for prison inmates, corrections officers can choose films that are rich in educational value and can nourish "the seeds of beauty, truth, and goodness" in the inmates, watch the film together, and have discussions afterwards. Officers can also teach inmates to practice mindfulness to help them use their prison time wisely for growth and change. These ways can transform the prison.[202] Teachers can also teach mindfulness. An excellent North American math teacher had a tough time in dealing with his own anger in the classroom before he practiced mindfulness. If students annoyed him, he shouted or threw chalk at them. He wrote nasty comments, "How can you be so stupid?" on students' homework. But after he attended retreats in Plum Village several times and practiced mindfulness, even his students could discern his transformation. He did every thing mindfully, including walking into the classroom and erasing the blackboard. Furthermore, he invited his

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[200] Hanh, *Keeping the Peace,* 87.

[201] Ibid, 88.

[202] Ibid, 91-2.

students to join his practice by suggesting that every fifteen minutes the class stop to "practice breathing and smiling"[203] when a student clapped his hands. His students enjoyed the practice and "grew to love him."[204] Due to the progress of the class, the entire school eventually adopted his methods. The school asked him to continue teaching beyond retirement. He now teaches mindfulness.[205]

Similarly, mindfulness/meditation has also been applied in the professional training and practice of psychotherapists. Therapists believe that the "psychological and emotional health" of the therapist significantly influences the result of therapy. Lynn L. Brown and Sharon E. Robinson conducted an experiment with 103 counseling students to identify how meditation and/or exercise affects self-actualization, "inner-directedness, living in the present (time competence), and ... anxiety."[206] They find that exercise and especially meditation significantly increase participants' inner-directedness and decrease their levels of anxiety.[207] So an increasing number of therapists have included meditation as relaxation and distraction techniques to help patients curb "anxiety," "compulsion," or "obsession."[208]

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[203] Hanh, *Creating True Peace,* 103.

[204] Ibid.

[205] Ibid.

[206] Lynn L. Brown and Sharon E. Robinson, "The Relationship Between Meditation and/or Exercise and Three Measures of Self-Actualization," *Journal of Mental Health Counseling* 15, no. 1 (January 1993), 85.

[207] Ibid, 85, 91.

[208] Albert Ellis, "The Place of Meditation in Cognitive-behavior Therapy and Rational Emotive Therapy," in *Meditation: Classic and Contemporary Perspectives,* eds. Deane H. Shapiro and Roger N. Walsh (New York: Aldine, 1984), 673.

Another example of extending individual practice to the communities is the positive experience of Israelis and Palestinians who attended retreats in Plum Village and listened to each other. When they returned to the Middle East, they organized communities of practice and encouraged people to join them.[209] The peacefulness of Plum Village moved the Palestinians and Israelis. Instead of experiencing "anger, tension, and fear" that they routinely experienced at home, they realized that people in Plum Village "look at each other with kind eyes, ... speak to each other lovingly. There is peace, ... communication, ... brotherhood and sisterhood."[210] Living in Plum Village for two weeks, they felt as if they were living in "paradise."[211] They practiced mindful listening and "loving speech," speaking without condemnation and judgment.[212] Each side had the opportunity to tell the other side about its suffering. "Many felt for the first time that they were listened to and that they were being understood."[213] This experience helped release their internal distress. Hanh quotes a participant who wrote, "this is the first time in my life that I have believed that peace is possible in the Middle East."[214]

Among Hanh's examples of how the practice of mindfulness helped him and his students and colleagues resolve dangerous or difficult situations during the Vietnam War,

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[209] Hanh, *Keeping the Peace,* 84.

[210] Hanh, *Creating True Peace*, 185.

[211] Ibid, 186.

[212] Ibid.

[213] Ibid.

[214] Ibid.

a young monk's miracle is the most dramatic.[215] In 1968, during the height of the Saigon bombing, the bombing ruined the area surrounding the School of Youth for Social Service, where Hanh and his students practiced engaged Buddhism. More than ten thousand people, including the wounded, took refuge on the campus. The social workers had to risk their lives to go out to get supplies and cross the battlefield to transport the severely wounded to the hospital. On the third day, a rumor broke out that the anti-Communists would bomb the school because there were many Communists amidst the refugees; many tried to leave but were pushed back by the fierce fire outside. The school director, a twenty-five-year old monk, intended to prevent people from leaving but stopped when he was not sure whether the rumor was true. Instead, he crawled across the fire fight "at the very edge of [their] campus" to both the anti-Communist and the Communist camps.[216] He asked the anti-Communist commander not to target the campus full of refugees. He asked the communist guerrillas outside the campus not to fire their antiaircraft guns at the enemy planes lest they fight back and bomb the campus. He succeeded in his mission: neither side touched the campus. Hanh analyzes that it was the monk's mindfulness, his "courage, love and compassion" that enabled him to do what he did. If he had not been "clear-minded" and "calm, but ... angry and suspicious," he could not have achieved such a "miracle."[217]

The practice of mindfulness and its fruit can thus be expanded from individual

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[215] Hanh, *Creating True Peace*, 54-57, 85-87.

[216] Ibid, 86.

[217] Ibid, 87.

practice to "family, school, workplace, neighborhood, city hall, national government and global community."[218] By using our creativity we can share our practice with our communities through our different roles in life, as a parent, a spouse, a public officer, a social worker, or a therapist.[219] In the foreword to Hanh's *Peace is Every Step,* H.H. The Dalai Lama points out that, "Although attempting to bring about world peace through the internal transformation of individuals is difficult, it is the only way."[220] An individual approach to peace looks like the most indirect way, but is the most fundamental way. Without this foundation, peace workers' job would be just like that of fire fighters. However, each of us needs to be a gardener of our own and our collective spiritual garden, cultivating our spiritual capacity so that we can be more peaceful within ourselves and in our interaction with others.

Interfaith Understanding

The second unique aspect of Hanh's thoughts is his profound ecumenical understanding of different religions as well as of his own practice. He tries not only to understand other traditions but also to bridge their essentially interlinked differences. Such a bridging helps believers of different faiths understand the other traditions and their own in a deeper way. When he discusses other traditions, he

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[218] Ibid, 103; see also *Keeping the Peace*, 95.

[219] Hanh, *Keeping the Peace*, 89, 91, 95.

[220] The Dalai Lama, foreword to *Peace Is Every Step,* vii.

always uses "we," including himself as a member, to show his connectedness with others. His book *Living Buddha, Living Christ*, one of his best sellers, and *Going Home* exhibit many connections between Buddhism and Christianity. For instance,

Hanh relates the notion of "Original Sin" in Christianity to the "negative seeds" recognized in Buddhism, "seeds of hatred, anger, ignorance, intolerance, and so on."[221] The Christian Baptismal rite to Hanh is a recognition that "open[ing] to the Holy Spirit," each of us can become "the enlightened" and "the blessed."[222] The Eucharistic rite, during which Catholics believe the bread and wine become the body and blood of Jesus Christ, not only does not seem impossible to him, a nontheistic Buddhist, but also makes him go deeper than many Catholics do to affirm the reality in the Eucharist as well as within us. He states:

> The body of Christ is the body of God, the body of ultimate reality, the ground of all existence. We do not have to look anywhere else for it. It resides deep in our own being. The Eucharistic rite encourages us to be fully aware so that we can touch the body of reality in us. Bread and wine are not symbols. They contain reality, just as we do.[223]

In Christian theology, we are also the Eucharist, the body of Christ. Looking into ourselves and establishing a relationship with God from within is the essential element of Christian life. Hanh fully understands this. He states, "The only place where we can touch Jesus and the Kingdom of God is within us."[224] One cannot help wondering how Hanh reached such an understanding as a non-Christian. These important connections of

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[221] Hanh, *Living Buddha, Living Christ*, 44.

[222] Ibid.

[223] Ibid, 31-32.

[224] Ibid, 44.

knowledge and faith between Buddhism and Christianity show a rare understanding. As a Christian, I found that his Buddhist understanding and interpretation of Christianity helped me understand and practice my own faith with a deeper awareness.

In contrast, historically and currently, religious misunderstanding has been a major source of conflicts among peoples. Even religions with the same origin, Judaism Christianity, and Islam, seem to be divided by unbridgeable gaps. This division makes Hans Kung claim, "Until there is peace between religions, there can be no peace in the world."[225] Hanh attributes such religious "intolerance and lack of understanding" to "the absence of true experience," the existential experience of being sustained by faith.[226] We tend to focus on the words or concepts that describe our faith but not on the spirit and or reality that these words and concepts refer to. If different faiths can look beyond words and concepts to reach the common spirit/reality behind them, these faiths can not only reduce conflicts and tragedies among them but also nourish each other through mutual understanding. The common ground can help all touch the ultimate reality that each religion strives for.

Hanh believes that "[i]f religions are authentic, they contain the same elements of stability, joy, peace, understanding, and love. The similarities as well as the differences are there. They differ only in terms of emphasis."[227] He urges organized religions to create conditions that will allow true practice and experiences to flourish. "We should

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[225] Hans Kung, cited in Hanh, *Living Buddha, Living Christ,* 2.

[226] Hanh, *Living Buddha, Living Christ*, 195.

[227] Ibid.

practice so that we can see Muslims as Hindus and Hindus as Muslims[,] ... Israelis as Palestinians and Palestinians as Israelis. We should practice until we can see that each person is us, that we are not separate from others."[228] In a time full of religious conflicts and distrust, Hanh's words should sound like a wake-up call: "Reality is free from all notions. ... It is our duty to transcend words and concepts to be able to encounter reality."[229] He communicates the reality, not the concepts.

Interbeingness

The third aspect of Hanh's thought that is in contrast with contemporary thought is the Buddhist perspective of interbeingness. Even though the Industrial Revolution has changed human life so dramatically that our lives have become even more interdependent than they used to be, we do not recognize this interdependence. Under the far-reaching influence of scientific thinking since the eighteenth century, "Analysis of parts [has become] more important than the synthesis of the whole," as Rohr and Feister point out.[230] Analyzing parts and forgetting to make sense of what parts mean to the whole and what the whole means to the parts make us seek unconsciously for a coherent meaning to our lives but painfully fail to find it either in our individual or communal lives. Therefore, talking about peace in terms of the order of external affairs, our political,

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[228] Hanh, *The Heart of Buddha's Teaching*, 135.

[229] Thich Nhat Hanh, cited in David Steindl-Rast, foreword to *Living Buddha, Living Christ*, xvii.

[230] Rohr and Feister, *Hope Against Darkness*, 5.

economic, and social lives, is not sufficient. We must at the same time get in touch with the metaphysical or spiritual side of the external order and our beings by understanding and respecting the interconnectedness among people, other species, and the environment. Such understanding and respect of our existential situation can ground us and set our minds and hearts in the right direction.

The work of the Bangladeshi economist Muhammad Yunus, the 2006 Nobel Peace Prize winner, illustrates that the understanding of such a connectedness can actually promote peace and progress in society. Upon his return from the United States to Bangladesh in 1974, a famine struck Bangladesh; Yunus visited villages to see what help he could offer.[231] He ran into a poor woman, a bamboo-stool weaver, who did not have money to buy bamboo, so she borrowed money from a merchant on the condition that she sold her product back to him at the price that he set. Thus, a day of hard work allowed her to earn only two pennies. Yunus knew that if this woman could get a loan without such a condition, her economic situation could be changed. He lent her 15 cents that she needed and came back the next day to find more women with similar loans with a similar condition. Failing to persuade bankers to give loans to the poor without a guarantee and feeling connected to his fellow citizens, he created a microcredit system, evolving into the Grameen Bank nine years later, providing poor people loans to help them get on their feet, a system now being applied in more than a hundred countries.[232] Few betray

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[231] "Peace Prize to Bangladeshi 'Banker to the Poor'," Reuters, 14 October 2006, http://www.the age.com.au/news/world/peace-prize-to-bangladeshi-banker-to-the-poor/2006

[232] Rush Kidder, *Shared Values for a Troubled World*, quoted in Curtin, "Mahatma Gandhi on Organizational Redesign," 7-8; Reuters, "Peace Prize"; "Yunus Commits to Eliminate Poverty," All Headline News, 13 October 13 2006, http://www.allheadlinenews.com/articles7005171084

Yunus's trust. Ninety-seven percent or almost all of seven billion loans since its establishment have been paid back.[233] He believed that by eradicating poverty and strengthening the economy, his country could achieve peace.[234] The Nobel committee affirms in its citation that "Lasting peace cannot be achieved unless large population groups find ways in which to break out of poverty. Development from below also serves to advance democracy and human rights."[235]

In contrast to Yunus' recognition of interbeingness, one consequence of failure to recognize the interbeingness of all, the environment, human beings, and other species, is global warming. Ignited mainly by excessive emission of carbon dioxide and other pollutants produced by human activities,[236] global warming is evidence that the Industrial Revolution has made our lives ever more interconnected. As a natural element that retains heat in the atmosphere, carbon dioxide plays an important role in keeping the atmosphere at the temperature amiable to living organisms, 60° F.[237] However, excessive carbon dioxide generated from fossil fuel burning in power plants, industrial facilities, and vehicles, as well as from activities such as deforestation, forms a shield preventing the heat from circulating back to space, just as the glass panels of a

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[233] Kidder, quoted in Curtin, 7; Reuters, "Peace Prize."

[234] All Headline News, "Yunus Commits to Eliminate Poverty."

[235] Reuters, "Peace Prize."

[236] Jeffrey Kluger, "The Tipping Point," *Time*, 3 April 2006, 35; U.S. Environmental Protection Agency (EPA), "Global Warming – Climate," http://yosemite.epa.gov/oar/globalwarming.nsf/content/climate.html

[237] Kluger, "Tipping Point," 36; EPA, "Global Warming – Climate."

greenhouse trap heat inside it.[238] As the atmosphere becomes warmer, increasing 1° F during the past century, the glaciers and ice caps at both poles have started to melt. The melting glaciers drip great amounts of water into the sea and cause the sea level to rise.[239] The global sea level has risen 4-8 inches during the last century, and scientists estimate that it can rise 20 feet by 2100.[240] Rising sea levels submerge coastal areas and affect both human communities and the habitats of other species. Warmer sea surfaces interact with the atmosphere and increase the frequency and intensity of typhoons, hurricanes, and tornados.[241] Warmer atmosphere increases extreme weather patterns, drought, wildfire, and floods.[242] Warmer climate also brings new pests to forests, farms, and cities.[243] The atmospheric warming caused by human activities further triggers another cycle of these "feedback loops."[244] For example, rising temperatures cause the permafrost in high-latitude areas, Alaska, Canada, and Siberia, to thaw and emit gases that eventually turn into methane and carbon dioxide, two major greenhouse gases.[245] More greenhouse gases exacerbate the warming and increase the melting speed of the

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[238] Natural Resources Defense Council (NRDC), "Global Warming Basics," http://www.nrdc.org/globalWarming/f101.asp; EPA; Kluger, 38.

[239] EPA, "Global Warming – Climate"; Kluger, "Tipping Point," 36-38; NRDC, "Global Warming Basics."

[240] EPA, "Global Warming—Climate,"; *Science*, in Kluger, "Tipping Point," 35.

[241] Kluger, "Tipping Point," 32-33, 35.

[242] Kluger, "Tipping Point," 32-33, 39: NRDC, "Global Warming Basics."

[243] NRDC, "Global Warming Basics."

[244] Kluger, "Tipping Point," 37.

[245] Ibid.

glaciers and ice caps. The speed of "melting and draining" Greenland ice in 2005, "53 cu[bic] mi[les]" was more than doubled its rate in 1996. "A cubic mile of water is" five times the annual water consumption of Los Angeles.[246] Generally, polar ice rebounds 90% of the sunlight. In contrast, ocean water can suck up 90% of it.[247] When glaciers and ice caps melt into the ocean, there is less ice left to reflect the sunlight and more water to absorb the sunlight and to retain the heat.

Global warming has been taking a toll on human health. Higher carbon dioxide concentration promotes the growth of ragweed and other pollen-producing plants. Scientists have linked increasing asthma and allergies to increasing molds, diesel engine exhausts, and dust storms.[248] Warmer climate produces more "heat waves," which increase the chance of "heatstrokes."[249] In August 2003, 20,000 people perished from heat-related problems in Europe. The number of people who die of such problems each year is on the rise.[250] Warm temperature increases mosquito and other insect-borne diseases, malaria and cholera. Heavy rain falls, floods, and tonados increase drowning and contaminate water supplies,[251] as illustrated by the effects of Katrina.

Global warming also impacts other species, including flora and fauna. Their areas of existence have shrunk, or they are facing extinction. For example, polar bears are

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[246] Ibid, 36.

[247] Ibid, 37.

[248] Christine Gorman, "How It Affects Your Health," *Time*, 3 April 2006, 45.

[249] Ibid, 44.

[250] NRDC, "Global Warming Basics"; Gorman, "How it Affects," 44.

[251] Gorman, "How it Affects," 45.

drowning as the melting glaciers raise the water level and the swimming distance between ice floes increases.[252] In addition, oceanic scientists have pointed out that "over-fishing, pollution from the land," and most seriously, rising sea water temperature caused by global warming have destroyed half of the world's coral reefs, an indicator of the health of ocean ecology. They also speculate that had the coral reefs in the South Asia existed as they used to, the effect of the 2004 tsunami might have been decreased.[253]

The comprehensive influences of global warming triggered by excessive pollutants released since the Industrial Revolution well illustrate the interbeingness of all. As the world witnessed such unbelievable natural disasters as the 2004 tsunami in Southern Asia and the 2005 hurricane Katrina in New Orleans, and increasing summer and winter temperatures, people became increasingly convinced of the effects of global warming, [254] but not all have a comprehensive picture of its scale and gravity. When we fail to see these inter-connectic

study reported the possibility of global warming causing sudden climate change. In such a situation, large areas of the earth would not be livable and there would be large scale migration caused by "food and water shortages." The result could be war.[255] Whether we define interbeingness as relationships among humans, other species, or the environment, understanding interbeingness is the foundation of peace.

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[252] Kluger, "Tipping Point," 36-7, 29.

[253] Betty Ann Bowser, "Dying Reefs," *News Hour With Jim Lehrer*, PBS, February 1, 2005, http://www.pbs.org/newshour/bb/science/jan-juneo5/coral_2-01.html

[254] Kluger, "Tipping Point," 41.

[255] NRDC, "Global Warming Basics."

Conclusions

Because Buddhism is very metaphysical, it views the world and life from a high vantage point, so Hanh's thought exhibits a wholistic nature rare among scholars and religious leaders. This tradition founds its world view on interbeingness, seeing the reality, the nature of the world, as interdependent and interconnected. Such a view challenges us to change our habitual perspectives of individualism and sectarianism that lead us away from truth and give rise to problems and conflicts. Buddhists believe that false views of reality distort human lives and make us suffer. By analyzing the impermanence of all things and by emphasizing the hope in such an ever-changing nature of all things, the possibility of improvement, Hanh guides us to see that there is no single permanent, independent, or separate entity that we can call the self, but there is continuation in the change. Freeing ourselves from the notion of self, we can emerge from ourselves and enter into others, living less self-centeredly and more altruistically. Being able to see reality as it is can free us from notions arising from our misunderstanding of reality. Being able to free ourselves from the bondage and limitation of our concepts, we achieve liberation from all suffering, the state of *nirvana*.

Nirvana is not a state that only a few can achieve. All have the potential to be enlightened and peaceful, because we are all equipped with the Buddha nature, the capacity of understanding reality as it is and the capacity of being compassionate, knowing our connectedness with others and being kind toward one another. Through the practice of mindfulness, we can touch and realize such a Buddha nature and bring it to flower. The flower of Buddha nature is peace. We do not need to look for peace from

afar; peace is "within us" and "all around us."[256] By going inward to resolve or process negative thoughts and emotions that often are blocked from our consciousness and prevent us from being a wholesome person, we can touch peace from within. By practicing engaged Buddhism, being sensitive to the suffering of others, poverty, oppression, and exploitation, and working to end such suffering, we build up peace externally. Building peace internally or externally is our life-long endeavor. Perseverance is the key to reach peace.

The unprecedented complexity of our world challenges us to consider how we conduct our lives to achieve peace. Leading our private and public lives mindfully, we can sustain a life of peace. Lack of true understanding and appreciation among different religions plays an important role in the world's violent conflicts. To have peace in our personal lives and to establish a more peaceful world, a holistic view of life and the world is needed more than ever. Though against the current of our time, Hanh's holistic approach to achieve peace internally and externally is needed now. By publishing books, holding retreats, and especially applying Buddhism to modern life, Hanh makes a great effort to make Buddhism accessible to contemporary people in all walks of life and from different cultural backgrounds, a contribution to both Buddhism and to the modern world.

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[256] Hanh, *Touching Peace*, 1.

CHAPTER VI

DATA ANALYSIS, CONCLUSIONS, AND IMPLICATIONS

Introduction

Chapter I defined the statement of problem, the research purpose, the research questions, and the theoretical background of the study. Chapter II set the study in its context, rampant violence and human suffering, by examining the nature, causes, and forms of violence. To raise awareness of peace in adult education and to explore the essential elements of peace education, the study systematically examined three theorists, Freire, Gandhi, and Hanh, representatives of the critical, nonviolent, and wholistic elements identified as essential in preliminary literature reviews. The examination focused on five research questions: their views of reality and human potential, their views of the human condition of distortion, their methods of achieving peace, and the implications of their views for the world and their implications for peace education. Chapters III to V reported the results of this examination. This chapter compares the three theorists' ideas, draws conclusions from these ideas, and discusses their implications for peace education in adult education graduate programs, for popular education, and for future research.

Data Analysis

Following the five research questions, I will compare the three theorists' understanding of reality, human potential, the human condition of distortion, their methods of achieving peace, and their implications for the world. The reader may find Table I helpful.

Coming from different cultural and religious backgrounds, the three theorists use different concepts to discuss their views of reality, human potential, and the human condition of distortion. The spirit of their views, however, manifests similarities. Though their methods of achieving peace are different, they are indispensably complementary. The conclusions derived from the interpretive analysis of their views show that their implications for peace education uniquely represent the essential elements of peace education.

Views of Reality and Human Potential

The three theorists' views of reality are distinctively different in their foci. Freire's view of reality, though it has its ontological dimensions, is one with a humanistic focus, grounded in human social activities. In contrast, Gandhi's and Hanh's views of reality have a salient ontological character although the problems that both Gandhi and Hanh deal with are human social activities. Many would argue that Freire's view is idealistic, particularly his view of the ontological vocation of humanization, but his emphasis on the

Table 1

A Comparison of the Three Theorists' Views

Research Questions	Freire	Gandhi	Hanh
I A View of Reality	• Ontological • Existential	• God • Truth • Nonviolence	• Interbeingness • Impermanence • No permanent self • Nirvana
I B Human Potential	• Full humanity • Collective self-liberation	• Human divinity • Spiritual perfectibility	• Buddha nature • Peace • Enlightenment
II Condition of Distortion	• Dehumanization: oppression domination exploitation injustice	• Violence: • Killing, economic exploitation, sadism, anger, harsh words…	• Ignorance of impermanence, no self, Interbeingness, and Nirvana
III Methods of achieving peace	• Emancipating education: problem posing, dialogue, praxis, and conscientization	• Nonviolence in daily life • Nonviolence for social change • Constructive programs	• Mindfulness • Meditation • Engaged Buddhism
IV A Implications for the world	• Educational • Psychological and mental • Political and socio-economic	• Nonviolent • Spirituality Nonviolent strategies and constructive programs	• Complete experience of life • Interdependence and collectivity • Interfaith understanding
IV B Implications for peace education	• Pedagogical foundation • Teaching criticality • Critical citizenship education	• Cultures of nonviolence • Spiritual development • Nonviolent social change • Interfaith understanding	• Diverse ways of knowing • Spiritual growth • Interfaith understanding

active creation and transformation of day-to-day living conditions is more realistic than the idealism of Gandhi and Hanh. Gandhi's view of reality, the trinity of God, Truth, and nonviolence, stresses our human value system, an ethical focus, because in Gandhi's perspective, God, Truth, and nonviolence are the ontological constituents of the universe. God is the source of human life, and a godly state is the final goal of human spiritual development. The only way to God or to achieve a godly state is through truth and nonviolence or compassion. Hanh's view of reality exemplifies a cultivation of the ontological understanding of how everybody and everything are composed and related to one another, their dependent co-arising and their impermanence. Because of the dependent co-arising and impermanence of people, there is no distinct self. Because reality is not bound by concepts, our existence can be free of the bondage that arises from the confinement of ideologies. All three views have their ontological destinations. Freire's destination is "the ontological vocation of humanization."[1] Gandhi's destination is returning to God, Truth, and nonviolence. Hanh's destination is Nirvana, an end of a cycle of suffering, the ultimate freedom. The three views of reality help people understand different aspects of reality, active, ethical, and ontological. They complement one another; missing any of them, our understanding of realities is limited.

In contrast to their different views of reality, their views of human potential are similar. All three theorists affirm people's mental and spiritual potential and trust people's ability to improve themselves and to create a better world. Freire sees human potential in people's capacity to create knowledge through interaction with the world and through a cycle of reflection and action upon decisions made according to a critical understanding

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[1] Freire, *Pedagogy of the Oppressed*, 25.

of their realities. People are capable of creating culture and transforming the culture that they have created. He is confident that people can achieve their ontological vocation of becoming more fully human by continuously participating in the historical process. Gandhi sees human potential in the godly nature that people are endowed with. Such a nature enables them to achieve goodness and to be nonviolent. People have the duty to recognize such a potential and to strive for its fulfillment. Similarly, Hanh sees human potential in the Buddha nature that is in each of us, the positive seeds, the capacity to understand reality as it is and to become enlightened and free. The Buddha nature makes the human aspiration to ultimate freedom possible.

By pointing out people's potentials, Freire, Gandhi, and Hanh all try to restore people's confidence in themselves so that they may strive for a fuller development. Such an affirmation lays a foundation for peace education, an endeavor to inspire critical judgments on important issues to render wise decisions, to inspire goodness in humanity to act with kindness and compassion, and to inspire true understanding able to transcend differences that seem insurmountable. With such a foundation, kindness, patience, and creativity, rather than selfishness, competition, and violence, are more likely to be used to deal with issues and conflicts. By presenting the theorists' positive views of human potential and encouraging learners to put ideas into practice, adult educators can help learners see the light of these thoughts and opportunities for action.

Another similarity in the three theorists' views of human potential is their keen awareness of the disadvantaged, the oppressed, and the weak, peasants, outcasts, women, and children, the limitations imposed upon them in the development of their potential and humanity. Freire's working with peasants and speaking for the oppressed and Gandhi's

fighting for the abolition of untouchability and promoting women's participation in political and economic campaigns are well known. Hanh also has special concerns for peasants, children, and the suffering. For instance, during his 1962 Christmas Eve reflection, Hanh wrote the following journal entry: "I think about the peasants in the countryside of all the poor countries of the world. Do they have someone to encourage them to believe in their own abilities so they can build a future that they, as much as anyone else, have a right to?"[2] It sounds Freirean. In addition, all Hanh's work in spiritual education aims at easing people's suffering. Such a focus of concern lies in the heart of peace education, to eliminate structural obstacles that prevents the marginalized from fulfilling their "ontological vocation of humanization."[3] In many parts of our world, the oppressed, the marginalized, and the poor constitute the majority of the population. To establish more equitable social conditions under which a healthy society can develop is the foundation, the fulfillment of human rights and the well-being of the population at the bottom of the pyramid.

However, an apparent difference among the three theorists' views of human potential lies in Freire's belief that only the oppressed can liberate both themselves and the oppressor from dehumanization; oppressors can neither liberate themselves nor liberate the oppressed.[4] Such a dichotomized view, though it has its practical wisdom, has an intrinsic theoretical limitation: it rejects the human potential of one group, the oppressor. In contrast, Gandhi and Hanh attribute human potential equally to all.

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[2] Hanh, *Fragrant Palm Leaves*, 110.

[3] Freire, *Pedagogy of the Oppressed*, 25.

[4] Freire, *Pedagogy of the Oppresses*, 38.

The Human Condition of Distortion

Distortion begins when life, human beings, and the world are not what they are supposed to be. Freire's, Gandhi's, and Hanh's views of human conditions of distortion set against what life, human beings, and the world are supposed to be. For Freire, through continuous growth, we are to become more fully human, with higher consciousness, subjectivity, criticality, and creativity. To fulfil these developments, people need the basics for survival. However, conditions of dehumanization and oppression/exploitation obstruct the achievement of their humanity and distort their lives. For Gandhi, human beings can reach Truth and hold humanity and the world together only through nonviolence and compassion. Violence is a distortion of human nature and of the natural law that sustains the world. For Hanh, being able to recognize the interdependence and interbeingness of all things in the universe is critical to reach truth and reality. Being able to see reality as it is, human beings release themselves from suffering. However, they seldom see truth as it is. The distorted outlook often causes suffering that limits the meaningful, enjoyment, and freedom of life. By pointing out these human conditions of distortion, Freire, Gandhi, and Hanh demand that we recognize the human pathology of oppression, violence, and false views so we may aspire to transcend these distortions. One of the major tasks of peace education is to transform these distortions/pathologies.

Methods of Achieving Peace

Overall, Freire's critical approach, Gandhi's nonviolent approach, and Hanh's holistic approach all anchor their ideas and methods on *truth*. Freire fosters critical consciousness to realizes the truth in life and in society in order to improve undesirable situations. Gandhi insists on nonviolence to use "the force of truth" to achieve specific goals and the ultimate goal of life—to know God and to fulfill oneself. Hanh wholistically leads to the cosmic truth of unity, oneness, and the co-dependence of all things in order to protect the wellbeing of all, to transcend the cycle of life and death, and to end suffering. They all have belief in the same core value of truth but pursue or apply it in different ways. Freire uses our critical faculty; Gandhi uses our ethical capacity; and Hanh uses our contemplative ability. However, none of these methods excludes others. Their endeavor to pursue and practice truth also shares a common foundation: love, the Freirean term, or compassion, Gandhi's and Hanh's term. In other words, to pursue and practice truth, the methods need to be compatible with truth; love and compassion need to be the bedrock.

Freire offers ways to cultivate rational criticality in order to choose and act wisely in political, social, economic, and cultural life. Both Gandhi and Hanh provide ways to foster our spiritual capacity in addition to an intellectual approach. But for the general public, Hanh's method of mindfulness, reflection and meditation, probably is less demanding than Gandhi's fasting, celibacy, and non-possession. To Hanh, to make clear and responsible choices in our political and social lives, cultivating spiritual clarity is as crucial as intellectual criticality.

> We must be able to withstand the influence of public opinion and propaganda. This strength comes from looking deeply with compassion and from solid practice. Those who make the news and those who make political strategies have a strong effect on us. Political parties and politicians are always trying to persuade us. They try to change the way we think and feel, so we must be rooted in ourselves and our practice, looking deeply so that we will not be misled. If we do not maintain our own stability and insight, we can be easily swayed. . . . Right Action comes only from Right Understanding and . . . we must practice deep listening in order to understand. With this in mind you become a bodhisattva [an enlightened person] of peace and reconciliation.[5]

None of the three theorists' methods is only conceptual. They all emphasize action, both individual and collective. Friere's emphasis on collective action presumes individual action. An individual decision to partake in a collective action is a form of individual action because Freirean conscientization is a consequence of some kind of action and is action itself, if action is not narrowly defined as an observable behavior. Even Hanh's method of mindfulness, though it can easily be misunderstood as inaction, is action in itself. Mindfulness, focusing on whatever activity one is engaged in, is not inaction but concentration. Freire's analysis may emphasize collective action more than Gandhi's and Hanh's, but the direct actions of both Gandhi and Hanh are no smaller than Freire's. The difference probably is that Freire's approach works outside-in and Hanh's, inside-out. Gandhi's works both ways.

Where peace begins always sparks debates about whether it begins with individual or society, depending on one's belief and emphasis. Alyson Malach, for instance, holds the view that peace begins in individuals' "hearts and minds." "Until we have peace within ourselves, our families, and communities, no government will ever have the power to

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[5] Hanh, *Creating True Peace*, 109.

bring about lasting peace."[6] This may be true; however, on the other hand, as ordinary citizens, we need to realize the potentiality for a government to inflict violence and insecurity on people or to invent structures that perpetuate some groups' interests and privilege but suffocate those of others. When individuals may be strangled by a policy or a system, it is too much to ask individuals to maintain peace. Working together to change the unjust structure/system is fundamental to bring peace to the society and individuals. Gandhi's experiences of challenging the racial discrimination against immigrant Indians in South Africa illustrate this point. They also illustrate that individual action matters in confronting a policy or a system, and it often inspires collective action, which in turn inspires more individuals to partake in collective action.

When Gandhi first set foot in South Africa, he experienced racial discrimination and apartheid in transportation, dining, lodging, and every aspect of life. In South Africa, a "cooli" Indian was supposed to stay in his own compartment on buses and trains. Though holding a first class ticket, he was pushed out of the train by a police constable, because he refused to go to the "designated" compartment as told. On occasions when he was accepted it was because some individuals did not think discrimination was right and negotiated within their power to reverse the rules. For example, once a train ticket collector was coercing Gandhi to move to the compartment for Indians, although there was only one European passenger in the entire compartment. Only when this passenger asked the ticket collector to leave Gandhi alone because he did not mind at all sharing a

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[6] Alyson Malach, in "What Can We Do to Promote Peace and Conflict Resolution?" *Adults Learning*, April 2003, 7.

compartment with Gandhi did the ticket collector gave Gandhi a break.[7] South African society's apartheid was an example of how a society set up rules to systematically put down groups that are different from the governing group and discriminate against them.

Generally, the powerful can set up the rules and make the rest of the society believe and follow them. However, it does not mean every person in the society thinks likewise. When brave souls dare to challenge what they do not believe to be right, more challenges can be ignited and change can be made. Works of peace can start from each individual, such as the European on the train and Gandhi's refusal to bend to undeserved insults. Similarly, in the US, during the 1950s, African Americans would be arrested if they refused to yield their seats to the whites or refused to move to the back of the bus where they "belonged." Due to the resistance of many brave African Americans, inspired mainly by Rosa Park's courage, the segregation on buses was forced to end.[8] The very act sparked the civil rights movement.

The relationship between peace and Gandhi's and Hanh's thoughts is clear, but many may doubt the connection between Freire's conflict-based critical approach and peace. First of all, conflict is not tantamount to violence though it often disturbs a sense of peacefulness. Conflict-based theories, whether Marxism, the Frankfurt School's Critical theory, or the Freirean critical pedagogy, all emphasize altruistic and egalitarian social justice, the foundation of peace and peace itself. However, they perceive confrontation as

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[7] Gandhi, *Autobiography*, in *CWMG* 39 (1970): 98, see also 94-96 and *Satyagraha in South Africa*, in *CWMG* 29 (1968), 38-39.

[8] Clayborne Carson, *A Guide to Research on Martin Luther King, Jr., and the Modern Black Freedom Struggle* (Standford, CA: Standford University Libraries, 1989), 7.

necessary to induce change. For Freire, seeking for peace does not deny conflicts but finds solution through "fair and critical confrontation."[9] Although Freire said he preferred to resolve social discord "through dialogue," human conditions in the twentieth century discouraged him from believing dialogue will always work.[10] Furthermore, his early writing suggests his approval of using revolutionary violence to forge change, but his later writing defines fighting for peace as fighting against various forms of violence, including physical and structural violence.[11] Freire's major ideas inspired the International Peace Research Association (IPRA) to discuss "the nature of peace education."[12] Activists and peace scholars such as Pia Moriarty, Robin Burns and Thomas Weber, Birgit Brock-Unte, and Amaal Tokars among others do see the compatibility and value of the Freirean critical approach in peace building and peace education.[13] It is possible to start with conflicts but to end with peaceful solutions, when actors abstain from using violence to solve problems. It is possible to have nonviolent confrontation, as Gandhi strongly demonstrated, to negotiate change.

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[9] Freire, *Letter to Christina*, 185.

[10] Paulo Freire, "Thinking with Paulo Freire: Violence," Melbourne: Australian Council of Churches Commission on Christian Education (audiotape), cited in Robin Burns and Thomas Weber, "Gandhi and Freire on Campus," 20.

[11] Freire, *Letter to Christina*, 185.

[12] Burns and Weber, 31.

[13] Pia Moriarty, "A Freirean Approach to Peacemaking," *Convergence* 22, no. 1 (1989), 25-34.

Implications for the World

The three theorists' ideas all have implications for both our personal and collective lives. Freire's view of our ontological vocation of becoming more fully human is valuable to education in general and to a personal life philosophy. It points out that the aim of education is to facilitate the full development of a human being, rather than just to train for expertise or skills. Such a view also points out a clear direction for personal life, striving to become a more authentic human being rather than to pursue fortune, fame, or prestige that often prevents us from seeing the real purpose of life. Taking a critical stand toward our own emotional life, we can maintain our own psychological and mental health. Freire's approach speaks volumes to literacy education wherever necessary and to citizens' critical participation in political, socio-economic, and cultural life in both democratic and less democratic societies.

Internal to Gandhi's nonviolent strategies or constructive programs is the personal and collective practice of spiritual or soul force. Using a variety of nonviolent strategies, such as civil disobedience—demonstrations, strikes, fasting, noncooperation, and boycotts—and constructive programs to resist British colonial rule and to try to unite and reconstruct India, Gandhi set examples for the contemporary world to negotiate change nonviolently and to enthusiastically construct positive political and socio-economic order for the positive development of society and the reduction of confrontation. These strategies inspired the nonviolent movement in the U.S., South Africa, and other parts of the world and continue to be used in contemporary political, socio-economic resistance.

Hanh takes a slightly different approach to ground engaged Buddhism firmly not only in personal spiritual practice but also in sharing our own practice with our communities, in the family, the workplace, in prison, with friends as well as with "enemies." Practicing mindfulness to heighten our consciousness and to realize the interconnectedness of all generates compassion. This interconnectedness in the big web of existence--humans, other species, and the entire eco-system--is well illustrated by the effects of global warming that the world is now experiencing. Hanh's interfaith understanding that urges us to shed the veil of conceptual language to find common experiences through practice inspires hope in an era of unceasing religious conflicts. All three theorists explicitly or implicitly emphasize or demonstrate collectivity as a source of strength and a vital fact of our existence.

Conclusions

The widespread violence discussed in the introduction and in the second chapter shows the need for peace research, education, and action to be built on the foundation of critical judgment, nonviolence, and wholistic perspectives of humanity. Because our personal or collective lives are situated in a dynamic web of multitudinous threads of political, economic, social, and ideological power, we require critical judgment to make sound decisions, especially in an era of increasing global interaction. Although we have arrived in a global era, our thinking is often limited to tribal or territorial patterns, which often become a source of conflicts that can flare into violence. Examples can be found on all continents. Many of our traditional ways of thinking, for instance, militarism,

competition, and domination, perpetuate cycles of violence. Many of our capitalistic, profit-driven, and unlimited ways of organizing our economic lives disregard human dignity and threaten our ecosystem and eventually our own lives. The resulting consumerism leads people into the trap of pursuing material values and often evolves into a source of economic and moral bankruptcy, stealing, drugs, and violence. We need to make sound choices of nonviolent alternatives on both personal and social levels to induce change. To make our personal or national lives prosperous is not good enough. In our personal and national decision-making, wholistic perspectives that will allow others also to live well are essential to a livable and peaceful world. Critical judgment, nonviolent alternatives, and wholistic perspectives are the backbone of peace research, education, and action.

Critical judgment is instrumental to realizing our ontological goal of humanization. Our ontological vocation is not something abstract and lofty but something to be realized in our day-to-day existential situations through our thought and action. Such a view assumes our human capacity to achieve such a vocation by thinking, working, creating, and recreating. Humanization works to transform the obstacles to this ontological goal, oppression, exploitation, or domination. Facing these discouraging existential conditions, Freire reminds us of the importance of cultivating hope, a human "ontological need," so that such hope can carry us through many challenging struggles. Becoming more fully human, a day-to-day and lifetime challenge, certainly is not an easy task; we often are not even aware of our being dehumanized or of dehumanizing ourselves. Freire proposed critical pedagogy, using collective critical reflection, dialogue, and praxis—a cycle of

action and reflection—to improve our understanding of realities and to take action to change problematic situations.

Nonviolent alternatives ensure that our struggle for humanization is peaceful and productive. Comprising three intertwined ideas of the destination, nature, and approach of our journey of humanization, Gandhi's view of reality is grounded in his views of God, Truth, and nonviolence. God, the destination of our journey, is Truth; therefore, as we struggle through our journey, we are supposed to adhere to Truth through nonviolence. Because we partake of God's nature, we can improve ourselves through diligent spiritual practices. The violence plaguing human society distorts human nature and deviates from the purpose of life. By practicing nonviolence in our thoughts and actions, we can correct such distortion. Our nonviolent spirituality can be achieved by practicing physical, mental, and spiritual asceticism, altruistic noncoercion, suffering and self-sacrifice, fearlessness, and perseverance.

Wholistic perspectives do not see individuals as islands or humans as the center of all existence. Everything is an important part of an ever-expanding greater whole. Such a view integrates and contextualizes our humanization. Perceiving that everything constantly changes, that there is no fixed permanent self and that everything transforms or is transformed into something else, Hanh describes the relation among all things as "interbeingness": everything connects and "inter-is." However, we seldom see things in their connectedness. Instead, we easily see individuality with clear boundaries. Ignorance, a false view of reality and a demand for permanence when things constantly change, often is a source of suffering. Being able to see the true nature of things, we need to transcend the limitations of language and concepts to grasp reality directly.

When we can do so, we liberate ourselves from suffering. Such a possibility is founded on the Buddhist belief in the Buddha nature, that all are endowed with the capacity to understand reality as it is and to be enlightened. The Buddha nature is the source of Hanh's hope for peace. Methods that Hanh suggests to cultivate personal and societal peace are practicing mindfulness/meditation and engaged Buddhism. To cultivate a deeper personal understanding and direct insight, daily acts, such as sitting, walking, driving, washing dishes, or preparing to sleep, can be used to practice mindfulness, to live in the present moment and to heighten our consciousness. A regular practice of mindfulness or meditation is an effective way to cultivate peace, understanding, and compassion. To cultivate societal peace, we need to practice engaged Buddhism, social actions alleviating suffering and transforming injustice.

These critical, nonviolent, and wholistic approaches need to be integrated into peace education. Adult education has historically arisen "in response to national or international crises," particularly in England and in the U.S.[14] Many adult educators have acknowledged the social roots of adult education in movements and actions.[15] In an article calling adult education to action, Alan Knox also suggests "a collaborative, field wide, action research effort focused on education for public responsibility."[16] He states, "we have an opportunity to reclaim our roots as a field of educational practice and

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[14] Richard Taylor, "Learning and Peace," *Adults Learning*, April 2003, 9.

[15] Cunningham, "A Sociology of Adult Education," in *Phyllis Cunningham Retirement Anthology*, 57; Richard Taylor, "Learning and Peace," *Adults Learning*, April 2003, 9; Alan B. Knox, "A Shared Vision for Adult and Continuing Education," *Adult Education Quarterly* 52, no. 4 (2002): 329; Amy Rose, "A New Change Model for Peace education," *Adult Learning*, September 1991, 12; Jack Patterson, "Learning Peace," *Adult Learning*, September 1991, 14.

[16] Knox, 329.

scholarship committed to the praxis of knowledge and action. Global events since September 11 have created an impetus toward societal change in which our potential contribution as adult educators is central."[17] Jack T. Patterson points out that the social change movement is "adult education's birthright," yet contemporary adult education has neglected it, and has to pay a price for its negligence. He warns that "the vitality of adult education itself will be diminished if it chooses to be an educational taillight reflecting prevailing values rather than a headlight illuminating choices ahead."[18] Adult education's participation in social change movements will allow adult education to be in touch with its roots again. Disconnected from our roots, we may still survive, but our identity will become increasingly vague. Eventually, we will forget who we really are. In the past decade, especially post 9/11, more adult educators have seen the need of educating for peace and are more likely to commit their energy to the work of peace. Then the issue is: how do we do it? The answer to this question consists of three elements: the implications for adult education graduate programs, the implications for popular education, and the implications for future research.

Implications for Peace Education in Adult Education Graduate Programs

The previous sections of this chapter have suggested that to foster a critical culture, adult education graduate programs can teach Freirean criticality and critical citizenship emphasizing informed, active participation in political, socio-economic, and

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[17] Ibid.

[18] Jack Patterson, "Learning Peace," *Adult Learning*, September 1991, 14.

environmental issues so that citizens can contribute to constructing or reconstructing their society. Just like Freire, both Gandhi and Hanh deserve recognition as adult educators, and their ideas and practices are worthy of being included in adult peace education curricula. To foster cultures of nonviolence, adult education graduate programs can introduce literature on nonviolence, such as Gandhi's writings, as a base to explore the spirituality of nonviolence and the strategies for nonviolent social change, including constructive programs. To foster wholistic views, adult education graduate programs can introduce Hanh's writings as an alternative view. The wholistic approach encourages diverse ways of knowing or learning through emotion, meditation/contemplation, and the unconscious. Adding to our rationality, the learning acquired through these different dimensions fosters wholistic spiritual growth. Because spirituality is the core of our existence, spiritual education is essential and should be an integral part of all levels of education. Adult spiritual education should recognize and promote the integration of our active and contemplative lives by encouraging people to practice, for instance, mindfulness, as Hanh suggests, and "praxis," as Freire illustrates. The wholistic approach recognizes the plurality of religious faiths and therefore promotes interfaith understanding by proactively dialoguing to understand other faiths.

The three elements of criticality, nonviolence, and wholism are mutually inclusive. Criticality has to be built on the foundation of nonviolence and wholistic perspectives; nonviolent practice cannot be detached from critical judgments and wholistic concerns; and wholistic practice includes the exercise of criticality and nonviolence. The interplay of the three elements can nurture a more wholistic development of a person and a society. (See Figure 2.)

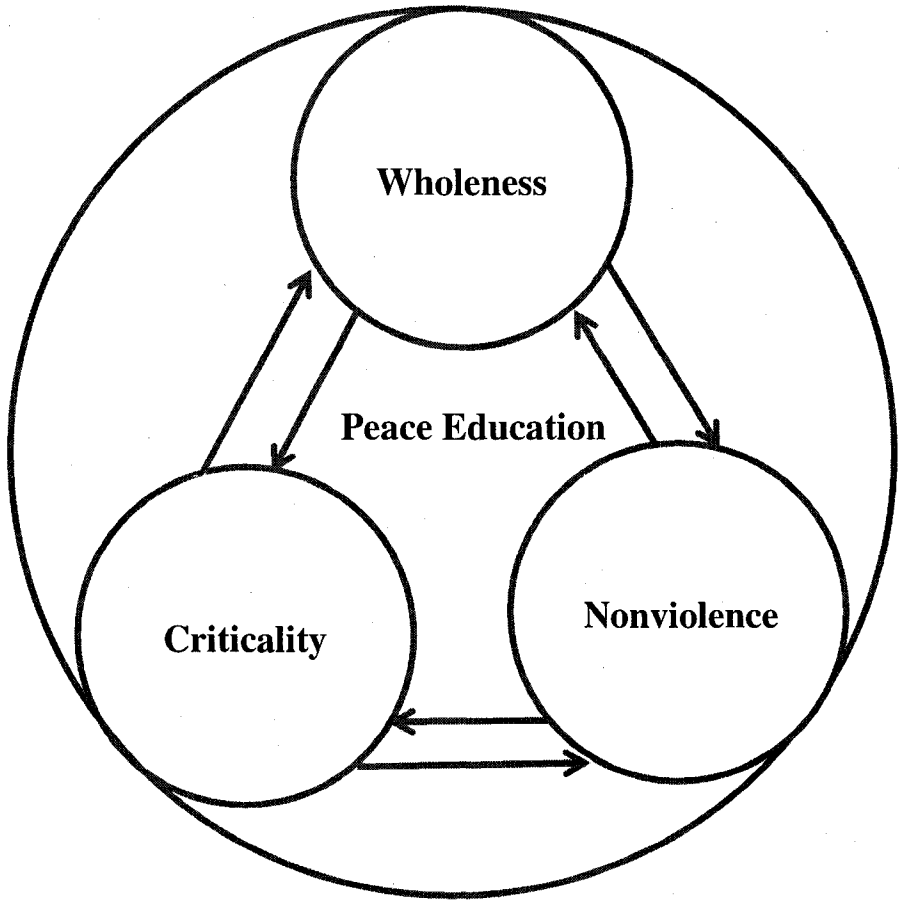

Figure 2. The Mutually Inclusive Relations among the Three Essential Elements of Peace Education

The Critical Approach

Among the three essentialities of peace education identified in this study, the critical approach is the only element familiar in adult education literature and practice. Not only do adult educators emphasize criticality but peace scholars also point out critical thinking as an indispensable element in peace research, education, and action. Therefore, the critical approach to achieve peace is the foundation for adult peace education.

Critical Discourse in Adult Education

Critical pedagogy probably receives more attention and discussion in adult education than it does in other sectors of education. Due to the effort of the critical scholars already cited, Myle Horton, Paulo Freire, Phyllis Cunningham, Budd Hall, Henry Giroux, Peter McLaren, Stephen Brookfield, Paul Wangoola, Frank Young, bell hooks, and Michael Welton among others, critical pedagogy has become an essential part of adult education discourse and an element emphasized in the formation of adult educators in major graduate programs. The critical element makes adult education alive and both intellectually and ethically stimulating and challenging. Taking away the critical element from the discourse, adult education would be pale and limited.

The critical discourse in adult education focuses on the analysis of race, gender, class, cultural diversity, the global political economy, and to a lesser extent, environmental sustainability to promote equality and a better future for society. These issues have covered almost all the major areas that peace work concerns. The discourse obviously

stems from the critical sociological view[19] and progressive view[20] of the purpose of education—to promote social transformation for an ever more democratic and egalitarian society. However, in adult education, these issues are organized under the theme of promoting social justice and equality rather than peace. It certainly is more important that these issues have been addressed than under what banner they have been addressed. I argue that peace components have always been present in the discourse of adult education. Or more precisely, critical adult education has taken upon itself the peace work that tackles indirect or structural violence; however, peace work relating to direct violence, such as conflicts, militarism, or wars have not been addressed as much in adult education. But, the issue of direct violence is as acute as indirect violence is to peace. This research does not aim to classify the existent discourse under the concept of peace. Rather, it aims to point out that peace work has been a part of adult education. By emphasizing peace, adult educators can include in its curriculum issues not much addressed in adult education, such as direct violence.

Because "building a more equitable, just, and democratic society,"[21] a potentially more peaceful society, has been the major goal of critical adult education, adult educators, along with peace researchers and activists can further commit themselves explicitly and fully to the cause of peace. Moving one step forward from concern to

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[19] Phyllis Cunningham, "A Sociology of Adult Education," in Wilson and Hayes, *Handbook of Adult education*, 573-591; Michael R. Welton, ed. Introduction to *In Defense of the Lifeworld: Critical Perspectives on Adult Learning* (Albany, NY: State University of New York Press, 1995), 1-10.

[20] Horton, *The Highlander Folk*, 20.

[21] Frank Youngman, "Transformative Political Economy of Adult Education: An Introduction," in *Towards a Transformative Political Economy of Adult Education*, eds. Paul Wangoola and Frank Youngman (DeKalb, IL: Leadership and Educational Policy Studies, Northern Illinois University, 1996), 3.

practice, adult educators can contribute to building a more peaceful world. Examining the UNESCO 1974 Recommendation on the Development of Adult Education, Helen Kekkonen summarizes and suggests in her article "Peace Education in Adult Education," that the goal of peace education is first and foremost "to create an individual capable of critical thinking."[22] David Held states, "A radically democratic society requires independent critical thinking" so that people will not allow atrocities such as "Auschiwitz and Siberia" to happen.[23] Ranabir Samaddar echoes Held: in an era when the practice of politics by super powers is the "politics of excluding justice and democracy" and "in a world characterized by structures of dominance and inequality . . . peace studies will have to be of a critical nature."[24] Clearly, critical thinking is essential in peace education. Adult education can implement critical peace education by teaching criticality, teaching critically, and teaching critical citizenship.

Teaching Criticality and Teaching Critically

Critical consciousness is not innate nor generated automatically. The development of critical consciousness can be acquired through "a critical education effort," as Freire pointed out.[25] Jack Mezirow contends that the main dimension of adulthood is the

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[22] Helena Kekkonen, "Peace Education in Adult Education," circulated by the International Council for Adult Education, (n.d.): 5.

[23] Held, *Introduction to Critical Theory*, 52.

[24] Ranabir Samaddar, ed., Series Note to *Peace Studies: An Introduction to the Concept, Scope, and Themes* South Asian Peace Studies, 1 (Thousad Oaks: Sage, 2004), 10.

[25] Freire, *Education for Critical Consciousness*, 19.

capacity to reflect critically on taken-for-granted assumptions.[26] Adults do not automatically reflect on assumptions. However, they need opportunities to be inspired to do so. Freire often noted peasants' reflection when they came in contact with critical pedagogy and changed their perspectives, evidence that critical consciousness can be cultivated.

The cultivation of critical consciousness, whether about internal spiritual or external social, political, and economic affairs, often needs facilitation, as both Mezirow and Freire point out. Mezirow states that there must be "an organized effort to help the learner challenge presuppositions, explore alternative perspectives, transform old ways of thinking, and act on new perspectives."[27] Similarly, Freire reminds us that conscientization "will not appear as a natural byproduct of even major economic changes, but must grow out of a critical education effort."[28] His critical pedagogy was an organized effort to help learners cultivate their critical consciousness.

In addition to Freirean and Gramcian writings, the Frankfurt School's critical theory, less used as analytical tool in adult graduate programs, can be another important source of critical literature. Other contemporary critical commentaries on current events can also be helpful. Reading critical literature and discussing it can inspire learners to view issues critically. Teaching criticality is introducing critical views and teaching critically through critical pedagogy. Introducing critical views includes acquainting learners with the theoretical background of critical approach by exposing them to critical writings

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[26] Cited in Welton, 7.

[27] Jack Mezirow, *Fostering Critical Reflection in Adulthood* (San Franscisco: Jossey-Bass, 1990), 18.

[28] Freire, *Education for Critical Consciousness*, 19

examining political or socio-economic issues from perspectives different from mainstream propaganda.

Teaching critically through critical pedagogy means the educator model what is taught by asking critical questions, investigating the question through democratic dialogue, and acting on solutions generated from collective reflection. Liam Kane stresses adult educators' catalytic role in facilitating peace by asking learners difficult questions about peace issues so the educatees and the educators can explore together the assumption and reality behind a given issue.[29] For instance, why when there is no money for human services, is there always money for military expenditures? Whose interests are served by the policy of military expansion, and whose are sacrificed when the funds for war could have been used for education and health care? What is the relationship between military build-up and aggression? We have a whole genre of taken-for-granted conflict resolution approaches, violence, weapons, militarism, and wars, to be critically examined. People habitually think war is a part of human life, and militarism is a necessity for defense. Both military education and part of the culture glamorize war, the valor, the sacrifice, and the comradeship,[30] and overlook the enormous loss of human life, the psychological destruction of people who experience war firsthand, and the destruction of infrastructures, property, and the social fabric. People need to critically analyze the nature of militarism, understand the economic and political links of the weapons industry,

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[29] Liam Kane, in "What Can We Do to Promote Peace and Conflict Resolution," *Adults Learning*, 8.

[30] Gray, 39-51; Wilma Miranda, personal communication to author, May 16, 2006.

the weapons market, and war,[31] recognize their vicious cycle in perpetuating violence, and realize that violence and wars are avoidable. Only when we understand the negatives of militarism outweigh its glamour may action for change be envisioned and alternative institutions for peace emerge.

The relationship between educators and educatees during dialogue on peace issues needs to be democratic. Freire illustrates the process of the educational dialogue as educating and learning *with* learners: "It is not our role to speak to the people about our own view of the world, nor to attempt to impose that view on them, but rather to dialogue with people about their view and ours."[32] English adult educator Tom Schuller argues that to promote peace, it is important that educators create safe space for people to "articulate their opinions, without fear," so people can "reflect individually or collectively on [their] own positions." Such reflection often can help people get out of "entrenched positions." A prerequisite for a safe space is genuine respect for diverse religious or political beliefs/views.[33] Bob Grove believes that when the environment and opportunity for critique and analysis are right, it is not only therapeutic, lowers people's anxiety levels, but also clarifies confusion.[34] Such dialogue provides opportunities for analytical cognition and a critical attitude that are conducive to committed action. Citing research, Keiko Hirao points out that "factual cognition does not necessarily result in a

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[31] Riitta Wahlström, "The Challenge of Peace Education: Replacing Cultures of Militarism," in *New Agendas for Peace Research: Conflict and Security Reexamined,* ed. Elise Boulding (Boulder, CO: Lynne Rienner, 1992), 171-172.

[32] Freire, *Pedagogy of the Oppressed,* 77.

[33] Tom Schuller, in "What Can We Do to Promote Peace and Conflict Resolution?" 7.

[34] Bob Grove, in "What Can We Do to Promote Peace and Conflict Resolution?" 8.

critical attitude." However, "analytical cognition plays a vital role in the formation of a critical attitude."[35]

Teaching for Critical Citizenship

To facilitate critical citizenship, adult educators may consider increasing learners' awareness in the following aspects of their lives: political and socio-economic issues, the media, and the environment. Critical citizenship means citizenship informed about current political and socio-economic, media, and environmental affairs so that citizens can make sound judgments in both their personal and public life. Before adult educators try to raise people's awareness, they need to have such awareness themselves. Therefore, adult education programs need to provide courses that raise awareness of these aspects and the requisite pedagogy. Cunningham encourages adult educators to engage "individuals in social teaming, in community building, in becoming critically reflective learners," producing knowledge and developing a strong and healthy civil society.[36] Schugurensky encourages citizens to develop their "political capital" in influencing policies through local democratic participation.[37]

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[35] Keiko Hirao, "Peace Education: A Search for Strategy," *Peace and Change* 12, no. 3/4 (1987) : 65.

[36] Phyllis M. Cunningham, "Authentic Community Education," in *Phyllis M. Cunningham Retirement Anthology*, 129, 130.

[37] Daniel Schugurensky, "The Tango of Citizenship Learning and Participatory Democracy," in *Lifelong Citizenship Learning, Participatory Democracy and Social Change*, eds. Karsten Mundel and Daniel Schugurensky, vol. 2 (Toronto: Transformative Learning Centre, Ontario Institute for Studies in Education, University of Toronto, 2004), 324.

In an era of complex information, educators increasingly recognize the need for adult learners to analyze information in order to participate wisely in democracy.[38] Media scholar Ben H. Bagdilian points out that it is important not only to know how the media operates, but also to understand that "Ownership of media is now so integrated in political orientation and business connections with all of the largest industries in the American economy that they have become a coalition of power on an international scale."[39] Media controls what the public knows and does not know.

Critical citizenship education cannot fail to address environmental issues because environmental degradation can bring catastrophe to all the earth. Being aware of critical environmental issues and developing collective strategies that people can follow in daily life to minimize the impact on our ecosystem, we can preserve our environment.

Herbert Marcuse suggests that the only way to counter hegemony is to develop "an effectively organized radical Left" to take up "the vast task of *political education.*"[40] I agree with Marcuse; however, political education is a job not only of the radical Left, but also of the center, of the mainstream, if human civilization is to advance.

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[38] Elizabeth J. Tisdell, Heather Stukey, and Patricia Thompson, "Teaching Critical Media Literacy in Adult and Higher Education: An Action Research Study," in *Learning in Community*, eds. Laura Servage and Tara Fenwick, 2 vols., Adult Education Research Conference (AERC, the 48th National Conference) and the Canadian Association for the Study of Adult Education (CASAE, the 26th National Conference), (Halifax, Nova Scotia: Mount St. Vincent University, 2007), 2: 607.

[39] Ben H. Bagdikian, *Media Monopoly* (Boston: Beacon Press, 2004), 136.

[40] Herbert Marcuse, *Counterrevolution and Revolt* (Boston: Beacon Press, 1972), 28.

The Nonviolent Approach

In our world darkened by violence, Gandhi's message of nonviolence, offering an alternative for social change, is a beam of light. But, as already mentioned, Gandhi's writings on nonviolence are virtually unread in adult education graduate programs. Such programs should introduce nonviolence literatures, the conceptual foundation of nonviolent alternatives, to promote spiritual development, social change, and interfaith unity. For cultures of nonviolence to take root requires collective recognition of both the concept and action of nonviolence.

Literature on Nonviolence

An important way to foster cultures of nonviolence is through teaching conceptual frameworks. Exploring the theoretical foundation of nonviolence by reading primary and secondary sources and discussing them critically, both educatees and educators have the chance to reshape their thinking. A rich body of nonviolence literature can form the content of a course on nonviolence. Sources either seminal for Gandhi, such as ancient religious teachings in various traditions, Leo Tolstoy, and Henry David Thoreau, Gandhi's own voluminous writings, and writers influenced by Gandhi, such as Martin Luther King and Nelson Mandela, are some classics. Ninety volumes of Gandhi's complete works can be overwhelming. The three volume classification of Gandhi's

writing by Raghavan Iyer can be a helpful start.[41] Other numerous nonviolence/peace writers such as Thomas Merton, Dorothy Day, Mother Teresa of Calcutta, Thich Naht Han, Johan Galtung, Colman McCarthy, Birgit Brock-Unte, Gene Sharp, and Howard Zinn, among others, can also be included. In addition, facts, examples, history and current events, and actions of nonviolence can also be instrumental to teaching nonviolence.

Spiritual Development

Forging spiritual force is at the heart of nonviolent practice. Chapter four outlined Gandhi's ascetic practices and the spiritual components crucial for nonviolent resistance movements: altruistic noncoercion, suffering and self-sacrifice, fearlessness, and perseverance. Gandhi's ideas and work of nonviolence are the manifestation of his untiring spiritual work. Though many may not completely agree with Gandhi's asceticism and may not practice it to the extent that he did, it may inspire people to reflect on their own ways of life and to reduce their material and mental attachments to live a simpler life.

It is not an easy task to teach spirituality, because spiritual practice is essentially a voluntary internal action. Knowing spiritual concepts without incorporating them into action, one cannot develop spiritual capacity. After reading Gandhi's take on spirituality, follow-up experiential learning, experimenting on what has been read, may help learners get into the heart of the reading, which cannot be understood just rationally. For instance,

[41] Iyer, ed. *The Moral and Political Writings of Mahatma Gandhi.*

reading about fasting, a typical form of Gandhian penance and purification, the class may decide to experiment by fasting for one meal or for a day at their convenience to observe the physical and spiritual effects of fasting and report back to the class. The class can then collectively produce a document out of the discussion, an collective research on the strategy of fasting, to shed light on its implications.

Participating in nonviolent action also forges spiritual force. The class may decide to participate in a current nonviolent action, civil disobedience or a peace protest, to actually experience the challenges of nonviolent action and how they cope with them. For example, how would they react to participating in a DeKalb peace vigil, standing at the street corner with signs, getting mooned or hearing people in passing cars shouting, "get a job!" "go home!"? When the counter-protesters across the street challenge them as being unpatriotic and sabotaging the national security and the troops, how would they effectively communicate their points without getting into arguments or getting angry? The class can also collectively create opportunities to practice nonviolent action on campus, at home, or in the workplace. For instance, in the workplace, if the members of the class are used to getting jobs done as fast as possible without being concerned with the quality of their work, they can try to improve the quality, which may produce a less stressful working process or more harmonious working relations with others than before. If they are used to competing with colleagues, they can consciously drop a competitive mindset and work together with mutual support instead. The members of the class can then share their experiences of their nonviolence initiative and document them collectively or individually.

Nonviolent Social Change

Gandhi's entire life of service was dedicated to nonviolent social change, using "constructive programs" rather than destruction to improve social conditions. For Gandhi, there are two types of constructive programs, applying civil disobedience strategies to right political and social wrongs and using physical labor and harmonious human relations to achieve economic, political, and social sustainability. Teaching nonviolent social change is addressing unjust social conditions that concern the learners, critically analyzing related policies, and collectively strategizing nonviolent action to change situations. Adult education addresses social issues, but nonviolent action needs to be emphasized and taught for change to take place.

Teaching nonviolent social change includes exploring nonviolent resistance strategies. When aspects of our political, socio-economic, and cultural life go awry and adequate communication does not receive attention, it is citizens' responsibility to express disapproval. However, the formal education system teaches people only to abide by the law, support the government, and conform to social and cultural norms. There is no teaching of civil disobedience as a legitimate way to resist social disorder. To teach nonviolent social change is in a sense to legitimize civil disobedience as a rightful way to defend social justice. Gandhi used various civil disobedience strategies to negotiate political, social, and economic conditions that India faced. Effective strategies differ according to time, social background, and issues. Strategies effective for Gandhi's cause and cultural background are not necessarily effective for issues in a different time and culture. However, studying Gandhi's strategies and analyzing the key elements of

effective strategies, a group can be inspired to develop effective ones. As Dr. King and the Civil Rights Movement recognized in the bus-boycotts and lunch counter sit-ins, nonviolent resisters always need to design creative strategies according to issues and specific political, socio-economic, and cultural conditions.

Not all social disorders can be remedied by resistance alone. More constructive work is needed to complement what resistance cannot address. For instance, facing the almost global issues of hunger, poverty, epidemics, and environmental degradation, adult educators around the world can proactively work with other specialists in agriculture, economics, health care, or environmental studies, to name a few, to alleviate these problems. By abolishing untouchability and promoting unity between the Hindus and Muslims and women's participation in political and economic life, Gandhi tried to consolidate the foundation for a more egalitarian society. Issues of our time, political and ethnic strife and discrimination against race, gender, age, and sexual orientations, continue to divide society and alienate individuals. Adult educators can proactively contribute to the improvement of these conditions according to their concerns, experiences, and connections by setting up programs to induce change.

For instance, aiming at "promoting women's development," Molly Melching, an American who spoke "Wolof," the main language in Senegal, initiated a rural program for both sexes including "literacy," "environmental preservation, micro-credit, human rights and women's health and sexuality."[42] Adult educators Peter Easton and Kristen

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[42] Peter Easton and Kristen Molyneaux, "Transformative Learning on the Desert's Edge: The Tostan FGM Program in Senegal, Mali and the Sudan," The 47th Annual Adult Education Research Conference (Minneapolis: College of Education and Human Development, Department of Work and Human Resource Education, 2006), 107.

Molyneaux document a Tostan (breakthrough) program that grew out of Melching's program.[43] At its end, the women in a village decided to address the issue of female genital cutting (FGC), a cultural practice in some sub-Saharan countries and Egypt and Yemen. Approximately "5%" of the circumcised girls lose their life to "blood loss" or "infection."[44] The program evolved into a campaign to abolish FGC.[45] The women persuaded their husbands, the Islamic imam (priest), and the cutter to participate in discussing the issue in many villages. The practice was finally abolished in the first thirteen villages in 1998. By 2005, it "reached over 1500 villages" and five other African countries.[46] Through collective action these women realized their "common burdens" and cooperated to "tak[e] the initiative to renounce them."[47]

Melching's ability to speak the local language gave her the credibility to approach the village women and communicate with them. Skills for constructive programs need to be explored in adult education graduate programs. In workshop and role playing, graduate students can prepare themselves for constructive work by learning to strategize, negotiate, and recognize practical realities. For instance, on campus, the class may start an environmentally-friendly consumption project to promote using environmentally-friendly food containers and recycling styrofoam and plastic containers on campus. By

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[43] Ibid, 108, 107.

[44] Ibid, 106.

[45] Ibid., 107.

[46] Ibid, 108.

[47] Ibid.

researching the cost-effectiveness and health and environmental effects of such a program, the participants could prepare for communicating with the university administration, negotiating with campus food providers, and educating students and university employees. Such a program could help the environment by reducing the amount of hard-to-dissolve garbage. The class could also work with local homeless shelters to provide transitional educational services to shelter residents by investigating the shelter's existing programs and the residents' individual needs. With a conceptual emphasis on practical experience in graduate programs, constructive programs can be developed as a solid practice in adult education. In Cunningham's words, adult education can interact with real issues and "bring the community into the classroom and the classroom into the community."[48]

Interfaith Unity

Working to improve the unity between Hindus and Muslims was one of Gandhi's major constructive programs. It agonized him that these children of the same mother on the same soil could not co-exist peacefully. Though Gandhi's effort yielded little fruit, the continuous religious strife in our world calls for proactive endeavors to promote interfaith understanding. As long as we confine ourselves to our own circles, ignorance or misunderstanding of other faiths continues. Proactively creating space for interfaith dialogue can improve mutual understanding. Adult graduate programs in the U.S. often include students from multicultural and religious backgrounds; this situation is

[48] Cunningham, "Authentic Community Education," 130.

advantageous for embarking on such an endeavor. For instance, a course of inter-faith understanding or a couple of sessions of a nonviolence course can be initiated to this effect. If there are Christians, Muslims, Jews, and Buddhists in the class, they could share the core beliefs of their faiths and at the same time understand those of others. Collective comparison and contrast may further develop understanding of the common ground and of the differences that need respect. Collective documentation of such endeavors should be published to advance understanding and research. Interfaith understanding can be approached not only intellectually but also experientially by participating in other faiths' services or religious celebrations when opportunities are available. The World Social Forum, an annual meeting of grassroots groups to strategize against globalization, takes a different approach for interfaith unity. Globalization often exacerbates poverty and inequality. Instead of discussing faith issues, people of different faiths work together to solve such problems of common human concern.[49] Both approaches have merits and should be utilized.

In conclusion, not all of what Gandhi believed in his time and cultural background are true of contemporary people who at times may need to find their own understanding of nonviolence. Building cultures of nonviolence on the foundation of the fathers and mothers of nonviolence, modern people can express their own ideas.

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[49] Sheila Kinsey, "Another World Is Possible" (speech, Bread for the World meeting at Baptist Campus Ministry, DeKalb, IL, 4 April 2007).

The Wholistic Approach

For cultivating cultures of peace, developing wholistic world views is as critical as developing criticality and attitudes of nonviolence. This research illustrates what Gadamer emphasizes: our understanding and interpretation are influenced by our historical consciousness. As a person who was raised in a tradition combining Buddhism and Taoism, studied Chinese, Western, and Hindu philosophy in college and later become a Catholic, I assume that there is an ultimate reality or ultimate realities and that our perception and knowledge of the ultimate reality of life are either incomplete or fragmented. In other words, we are in the process of coming to know an increasingly complete picture of the reality. Wholistic views use diverse ways of knowing to find a more complete picture of life from diverse phenomena. The establishment of wholistic views increases the likelihood of gaining a more balanced and peaceful attitude towards life and the world. Wholistic views are integrated world views that see the connectedness of time, spaces, species, and beings. The cosmic mystery and the complexity of the world affairs make it hard to form coherent world views, but it is an unavoidable task of peace education because such views prevent people from building destructive programs to advance narrowly defined individual or group interests.

Wholistic literature can inspire wholistic views. Hanh's writings, over a hundred in Vietnamese, French, and English and other languages, and the writings of Alfred North Whitehead, Gadamer, and Ken Wilber, or works on Native American philosophy, the Gaia hypothesis, and even quantum mechanics can be introduced into adult education graduate programs, where wholistic literature is scant. The implications of a wholistic

approach for peace education in adult education are threefold: encouraging diverse ways of knowing, facilitating spiritual growth for the development of a whole person, and improving interfaith understanding to enrich humanity.

Encouraging Diverse Ways of Knowing

In recent years, adult educators, such as Brookfield, Elizabeth J. Tisdell, Mary Stone Hanley, and Edward W. Taylor acknowledge in the 2000 *Handbook of Adult and Continuing Education* the need of including other ways of knowing or sources of knowledge.[50] The diverse and integrated ways of knowing mean moving beyond the rational to other ways of knowing, such as emotion, meditation, contemplation, or learning through the unconscious. These ways of knowing stress directly experiencing realities rather than understanding them through abstract concepts and rational reasoning. Criticality alone has its limits, though it is the base of any effective knowledge. The Greek myth about Psyche, a mortal woman and the personification of the human soul, and Eros, the god of love, illustrates the importance of a balance between rational knowledge and supernatural experience. We need both rational knowledge and direct experience to grasp the fullness of reality.

Emotion. Our formal education is contemptuous of emotions, a consequence of the overemphasis on rational culture driven by modern science and technology. But deep down, this formal education fails to recognize the dominant power that emotions have over our decisions, perception of realities, and action. Without being permitted to be in

[50] Tisdell, Hanley, and Taylor, 137-140; Brookfield, "Concept of Critically Reflective Practice," 43.

touch with our emotions and knowing how to deal with them healthily, we allow them to entangle us further in the suffering of negative emotions: anxiety, frustration, desire, guilt, shame, hatred, and anger. Violence often erupts when entangled emotions can no longer be contained. Acknowledging emotions as vital parts of our lives in our relation with others and the world and learning to deal with them consciously by analyzing, understanding, and transforming them, we take an important step toward the wholeness of our lives. Some Eastern traditions, such as Buddhism and a strand of Chinese philosophy that studies the mind (*hsin*) and human nature (*hsing*), emphasize the importance of dealing with our emotions for mental health and to advance our spiritual development. Buddhist traditions particularly emphasize using meditation to observe and process our own emotions so that we can transcend suffering and cultivate compassion.

Meditation or Contemplation. The words *meditation* and *contemplation* are often used interchangeably to describe a strand of spiritual practice that aims at directly grasping reality through heightened awareness. Superficially speaking, the Eastern traditions, such as Buddhism and Hinduism, more often use meditation, and the Western tradition, such as Christianity, contemplation, to describe the pursuit of an experiential knowledge of reality or God. Catholicism differentiates between meditation and contemplation: meditation starts with focusing on something, a word or a concept, and contemplation starts with emptying the mind of all thoughts so it can be completely receptive. However, such a distinction defines only the beginning of these techniques. Both try to stop rational thinking by emptying the mind to experience reality or divinity.

We have not yet discovered the potential of our consciousness and have ignored it simply because our formal education despises the nonrational way that leads to its

discovery. To begin meditation and contemplation is first to recognize the human need for such practices and to explore them. We recognize our spiritual need for silence by comparing our exhausted mental state during nonstop activities to recuperative silence and rest. As Merton states, "the only way to find out anything about the joys of contemplation is by *experience*."[51] Many writers agree that such a practice helps cultivate awareness, insights, compassion, and ultimately, freedom.[52] Many Buddhist traditions, Hindu Yoga traditions, Islamic Sufi traditions, and Christian mystical traditions offer meditative or contemplative teaching. Learners can choose what is comfortable for them in their own traditions to practice and exchange experiences in class. The class's discussion can be documented and published collectively or individually.

In recent years, adult educators have started using meditation aided by visualization in adult education classes or in other adult learning settings. In the Northern Illinois University adult education program, Professor Glenn Smith used visualization/meditation as part of day-long classes. At the University of Wyoming, Sun Qi documents her own use of "the relaxation/focus activity" with direct suggestions and music as a background in her freshman classes, "Eastern Thought; Western Practice." Students' feedbacks show the activity reduced their anxiety, helped them focus, and prepared them to learn.

Learning through the Unconscious. In modern cultures and education, learning through the unconscious is as marginalized as learning through meditation and

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[51] Merton, *What is contemplation*? 23.

[52] Hanh, *Being Peace*, 107; John P. Miller, *The Holistic Teacher* (Toronto: The Ontario Institute for Studies in Education, 1993), 46; bell hooks, "Embracing Freedom: Spirituality and Liberation," in *The Heart of Learning: Spirituality in Education*, ed. Steven Glazer (New York: Jeremy P. Tarcher/Putnam, 1999), 125.

contemplation. Unconscious learning is learning in altered consciousness, such as in dreams or a hypnotic state. Throughout the ages, dreams have been a powerful source of learning, healing, providing direction, and transformation. Both Tisdell and Rachel N. Remen provide dream experiences of their interviewees or patients and their own.[53] Whether we can respect and make sense of what our unconscious mind has to offer often depends on whether we recognize its credibility or dismiss it just because we think dreams are just nonsense. Recognizing dreams as an integral part of our soul/spirit activities, we can be in touch with our wholeness. Hypnosis is a technique used in psychotherapy to induce the mind into a highly focused state and to evoke memories or to suggest desired changes to the unconscious mind. Many psychologists begin with hypnosis but later discover "self-suggestion," consciously suggesting changes to the unconscious mind without hypnosis.[54] It is reported that such suggestions can change physical conditions, such as blood pressure or headaches, improve memory and "intellectual performance," change "emotional states," and release creativity,[55] similar to the effects of meditation and contemplation.

Many may question whether adult education should have anything to do with medical therapy or psychotherapy. But medical educator Remen points out that *education*,

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[53] Tisdell, *Exploring Spirituality and Culture*, 69-73; Rachel Naomi Remen, *Kitchen Table Wisdom: Stories That Heal*, Riverhead 10th anniversary ed. (New York: Riverhead, 2006), 109, 97-99, 134.

[54] Bernie Neville, *Educating Psyche: Emotion, Imagination, and the Unconscious in Learning* (North Blackburn Victoria, Australia: Collins Dove, 1989), 47.

[55] Neville, 30, 36; see also Weiss.

derived from *educare*, means to heal and "to lead forth the hidden wholeness."[56] Many psychologists believe that our lives are run by our unconscious as much as by our rationality. Therefore, knowing our unconscious and using its capacity, we are accessing our wholeness. Recognizing the potentials in our unconscious and learning related skills, we can tend to our issues and improve our self-care physically, mentally, and spiritually. Orienting learners to these potentials, educators provide opportunities for them to link pieces of knowledge that may otherwise remain restricted to psychology professionals and leave the majority ignorant of the potential of their unconscious and of the ways by which they can advance their own development. Being exposed to these techniques, adult educators can help learners acknowledge their unconscious potentials, and the learners can in turn help their students or their own children learn the methods to access their unconscious power.

Educators who sense the need to open the avenues of unconscious learning may find it difficult to do so because they are conscious of resistance from the rationally-oriented educational practices. Many, especially academics or rationalists, may deride the techniques of accessing the unconscious as too simple to have significant value. But they could be as useful as they are simple. Although critical adult educators, such as Welton, have tried to "shift" the "individual, psychologistic" conceptualization of adult education to a "socially and historically contextual" one,[57] I do not agree that the individual and psychological components of adult education should be deemphasized. In fact, we

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[56] Rachel Naomi Remen, "Educating for Mission, Meaning, and Compassion," in Glazer, *The Heart of Learning*, 35.

[57] Welton, 9.

probably have not even begun to understand the depth of our personhood. The individual and psychological contexts are intimately intertwined with the social, cultural, and historical contexts and therefore need to be considered wholistically in the formation and implementation of the theory and practice of adult peace education. Neither is the other's enemy. Both should work hand in hand for the good of society and individuals.

To build wholistic views of life, adult education needs to provide learners with opportunities to integrate knowledge derived from rationality and from contemplation and unconscious ways of knowing and healing, to develop their own evolving views of reality. Such evolving views are similar to Gadamer's interpretation of Husserl's concept of the "life-world," the subjective and transient conceptual world that we are "immersed in" and that "exists in a movement of constant relativity of validity."[58] Diverse ways of knowing help promote wholistic spiritual growth.

Facilitating Spiritual Growth

Critical theory is built on the assumption that rationality and knowledge are agents of change. To an extent, they are. However, rationality and knowledge alone cannot facilitate change in all circumstances. There are times when we know exactly what the right thing to do is, but we choose the wrong path. Such incapacity in executing the insight of rationality is associated with insufficient spirituality, exhibited as a gap between rational insight and the will power that could be sabotaged by numerous forces

[58] Gadamer, *Truth and Method*, 218.

within us. To make up the deficiency of our will power, we need to cultivate spiritual strength, which starts with recognizing our spiritual nature and its centrality. While our specific racial, gender, and cultural identities are important to who we are, our ultimate spiritual/soul identity is universal, transcending race, gender, and cultural boundaries. The spirit/soul alone should direct the course and activities of our lives, though we normally do not define our identity this way.

Why do we fail to see the centrality of spirituality? There are two main reasons for such failure. First, our modern scientific and technological mode of thinking has gradually blinded us to our spiritual nature. Second, mistakenly identifying spirituality with religion, our formal education is afraid to teach spirituality. But spirituality is not tantamount to religion. Spirituality is the manifestation of a life force that permeates all aspects of our lives. Because spirituality encompasses all components of our lives, its centrality should be recognized, and spiritual education should be included in both formal and nonformal adult learning by integrating contemplative and active methods.

Spirituality Defined. The soul, the locus and source of our spirituality, is like a diamond with a million facets, so elusive that people understand and define it in many different ways. For me, spirituality is the "life force"[59] flowing through all internal and external aspects of our lives, encompassing physical, psychological, rational, emotive, aesthetic, religious, ethical, political, social, and ecological dimensions.[60] Internally,

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[59] Lisa (pseudonym), cited in Elizabeth Tisdell, "Spirituality and Emancipatory Adult Education in Women Adult Educators for Social Change." *Adult Education Quarterly* 50 no. 4 (2000): 319.

[60] Dallaire, 35; Ron Miller, "Holistic Education for an Emerging Culture," in *The Heart of Learning: Spirituality in Education,* ed. Steven Glazer (New York: Jeremy P. Tarcher/Putman, 1994), 195.

spirituality is about how we treat ourselves, how we deal with the unknown, difficulties, and suffering, and how we relate to the divine. In how we treat ourselves, spirituality is the capacity to face and deal with our own emotional and mental challenges so that we can grow from these experiences and not let them obstruct our own or others' lives.[61]

But spirituality is never just internal. It is always an interaction of the internal and external. Wholistic spirituality cannot exclude our concern for democracy, social justice, racial and gender equality, and environmental ethics.[62] Many acknowledge the service to others as an essential aspect of spirituality.[63] Wholistic spiritual development therefore includes the balanced interaction between the internal and the external, the personal and the social, and the reflective and the active.

The Centrality of Spirituality. Because spirituality permeates all aspects of our lives, its centrality should be recognized. Many writers and educators, such as Collin Wilson, Stephen Glazer, and Michael Dallaire, and Neville, have acknowledged the centrality of spirituality and see one essential role of formal education as facilitating spiritual development.[64] All learning is eventually for the purpose of spiritual growth. However, such a vision has largely been lost in most modern formal education systems. If one of adult education's missions is to facilitate the full development of personhood, then adult

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[61] Ronald Rolheiser, *The Holy Longing* (New York: Doubleday, 1999), 5; Dzogchen Ponlop Rinpoche, "Buddhist Education: The Path of Wisdom and Knowledge," in Glazer, *The Heart of Learning*, 52.

[62] Ron Miller, in Glazer, *The Heart of Learning*, 195.

[63] Dallaire, 8;

[64] Colin Wilson, introduction to *Educating Psyche* by Bernie Neville, xvi; Glazer, "Introduction," in Glazer, *The Heart of Learning*, 1-3, 9; Neville, 10-11; 4, 5; Dallaire, 32-33.

education needs to help learners make sense of their lives: what they encounter, how they feel, where they go next. The meaning of life is not always clear, especially in the midst of overwhelming suffering. In such circumstances, being able to realize the meaning behind the struggle often decides whether we can rise above the suffering. Understanding the hidden meaning of suffering, we often reach the source of healing and reconstruction. Spiritual struggle is behind all other forms of struggle; we often are unaware of it. It is important to know that our souls enable us to become more than what we or others think we are. This realization can lessen the stress of whatever misery we are in, open up a new perspective, and offer new strength to cope with it so we are not crushed by the circumstances and are able to continue the journey.

Active and Contemplative Adult Spiritual Education. To promote healthy and wholistic spirituality, adult spiritual education should integrate both the active and contemplative aspects of our lives. One major method of doing this is practicing mindfulness as Hanh suggests and praxis as Freire illustrates. Dallaire proposes a "contemplation-in-liberating praxis," fusing contemplation and Freirean critical praxis, as a method for today's spiritual education.[65] Many, such as Gandhi, Mother Teresa, Hanh, and others, see the "reciprocity" and complementarity between active and contemplative life.[66] (See figure 3.)

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[65] Dallaire, 8, 45-46, 146-151.

[66] Dallaire, 102.

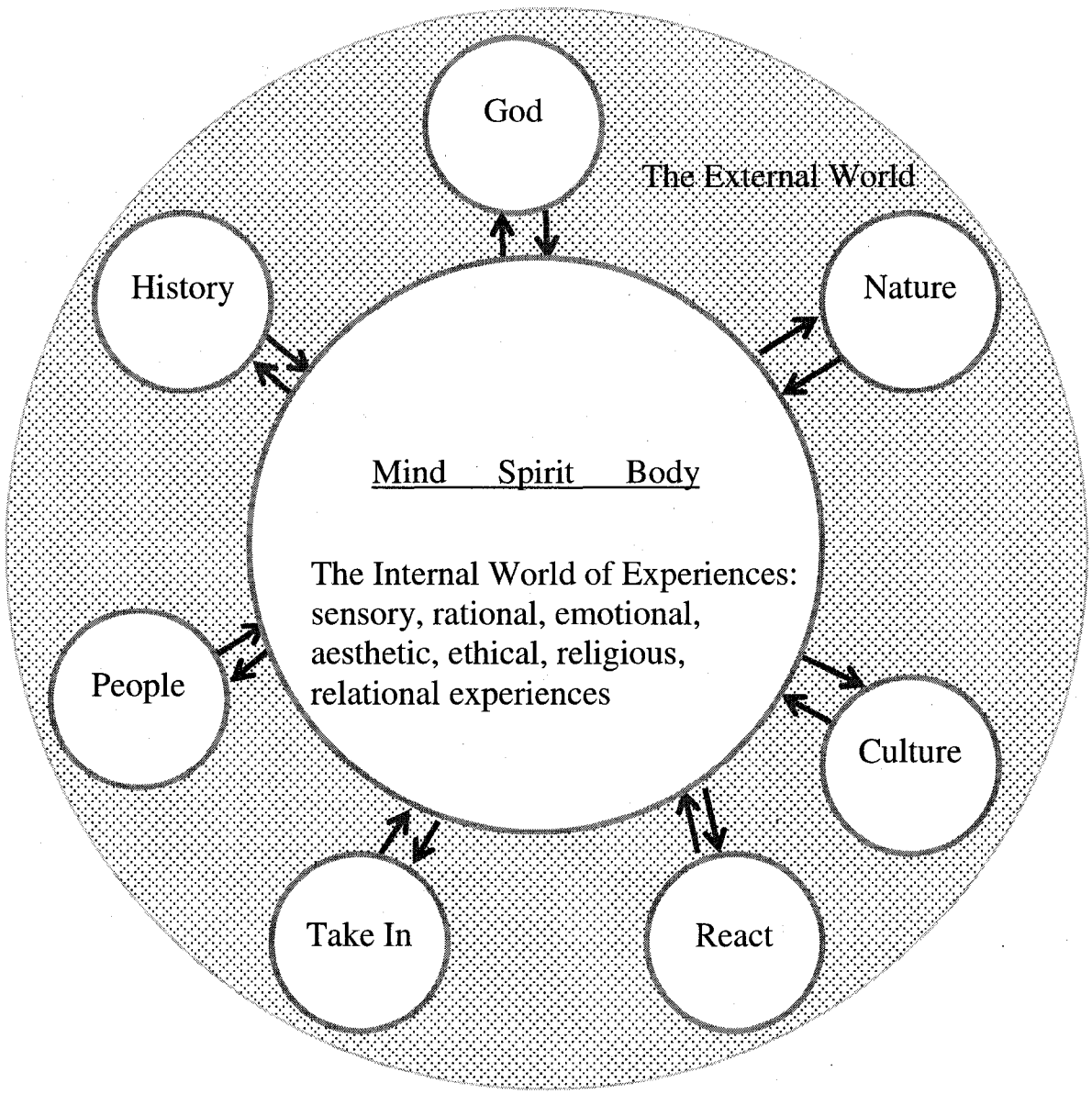

Figure 3. Spirituality: The Interaction of the External and Internal

Illustrated by Dr. Shei-Chau Wang

However, people active in political and social action are not necessarily inclined to contemplation; people interested in contemplation often hesitate to participate in political and social action. Two groups, a DeKalb local peace group and a contemplative prayer-for-peace group, attract on average thirty to fifty participants apiece. But about only three members belong to both groups. A few more occasionally cross-participate. However, if opportunities are provided to participate in new activities, people's interest may develop. For instance, it may help to explain to people who hesitate to participate in social action the whole meaning of participation and especially to address their worries and concerns. It may help to invite people active in social action but not interested in contemplative practice to occasions on which they may try to contemplate. Recently, peace activist groups have started including contemplation in their activities.[67] Of course, participation in either situation is voluntary; people should not be forced to do anything against their will.

Stating that adult education needs to provide courses to facilitate spiritual growth, I do not suggest that there is no implicit or actual spiritual education in adult education programs. Every learning and teaching transaction that awakens and nurtures the soul is spiritual education itself. In addition, some adult educators, such as Glenn Smith, John

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[67] "Peace Meditation Vigil: A Peaceable Assembly to Celebrate Peace Organized in Hope for the Cessation of Hostilities in any Form," a day-long meditation on peace, Grand Park, Chicago, 26 September 2006 (International Day of Peace).

Dirks, Elisabeth J. Tisdell, Cheryl Hunt and Linden West,[68] and others, have begun education or research on spirituality. Phyllis Cunningham and Richard Tapia offered a course focusing on Native American Spirituality at Rockford-NIU.[69] The point is that we need to address the need explicitly and provide opportunities to shape the practice. For instance, by including spirituality-related courses in adult education programs for adult educators and for their clientele, adult education can make spirituality a visible subject and facilitate its development. The intrinsic final goal of adult education and all levels of education is the development of both personal and social spirituality so that the awareness, understanding, practice, and advancement of spirituality can pave a solid foundation for peace.

Proactively Promoting Interfaith Understanding

Religious faiths aim at teaching about the ultimate reality of life. However, there are different views on what the reality is, and each claims its view of reality is the right view. Such a stance has hindered interfaith understanding and caused numerous conflicts throughout history. Proactive endeavors may help people see that many of the differences are nominal and conceptual and that experience derived from practice reveals

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[68] John M. Dirkx, "Nurturing Soul in Adult Learning," *New Directions For Adult and Continuing Education* 74 (Summer, 1997): 80; Elizabeth Tisdell, "Spirituality," 319; Cheryl Hunt and Linden West, "Toward an Understanding of What It Might Mean to Research Spiritually," in *Learning in Community*, eds. Laura Servage and Tara Fenwick (Edmonton, Alberta, Canada: University of Alberta), 301-306, paper presented at the Adult Education Research Conference (AERC, the 48th National Conference) and the Canadian Association for the Study of Adult Education (CASAE, the 26th National Conference), Halifax, Nova Scotia, 6-9 June 2007.

[69] Phyllis Cunningham, personal conversation with author, 11 June 2007.

actual connections leading to more understanding and respect, as Hanh suggests. Now there seem to be more communication and understanding between different traditions, especially between Buddhism and Christianity, particularly in the West. At Thich Naht Hanh's retreat in 2003 in Green Bay, Wisconsin, which I attended, the participation of many practicing Christians and Buddhists suggested that now more Christians find common ground between their faiths and Buddhism and recognize that there are elements in Buddhism that can enrich their spiritual practice. Hanh himself certainly finds common ground and inspiration in Christianity.

Comparative theologian Diana Eck proposes "pluralism," seeking "mutual discovery, understanding, and . . . transformation,"[70] to respond to the religious plurality of our world and to be committed to interfaith dialogue. Interfaith dialogue is potentially enriching as it is potentially conflictual. The first thing, as Hanh often reminds us, is to be open to and respect other traditions and believe that other traditions also hold keys to truth. For further understanding, it is important to break through the veil of conceptual language to see the reality that such language refers to. A deeper level of understanding is possible to achieve intellectually, intuitively, and through practice.

Many may doubt the legitimacy of adult education's promoting interfaith understanding, a job that seemingly belongs to churches. However, churches are often busy with their pastoral work, and not all churches are ready to move beyond themselves to reach out and dialogue with other faiths. Taking a critical and wholistic stance, adult education can initiate such an effort. Cautioning about the potential "discomfort" in

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[70] Diana L. Eck, *Encountering God: A Spiritual Journey from Bozeman to Banaras* (Boston: Beacon Press, 1993), 168.

discussing religion and spirituality in higher education and the need to deal with "fundamentalism" or "religious position" at times, Tisdell emphasizes the importance of creating a safe space for discussion and provides examples.[71] Preparing adult education graduate students with such awareness, knowledge, and skills can help them incorporate this element when their practice cuts across the issue of interfaith understanding.

Implications for Popular Peace Education

The second set of implications concerns popular peace education. To prepare adult educators to promote popular peace education, adult education graduate programs also need to teach future adult educators the knowledge and skills of popular education. One of the issues of adult education is that its practice largely remains in a higher education setting and does not extend sufficiently into the broader society. Popular peace education can be conducted in the broader society through participatory action research. Cunningham defines "participatory education . . . as the root principle of participatory democracy—the kind of education advocated by Dewey, Lindeman, Freire.[72] Popular education itself is a potentially more wholistic approach than formal education. It engages learners in diverse ways of learning, induces learners to be in touch with their historical, cultural, and environmental background, stimulates learners to think critically,

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[71] Tisdell, *Exploring Spirituality and Culture*, 251-252.

[72] Phyllis M. Cunningham, foreword to *Popular Education in Quebec: Strengthening Social Movement,* by Adèle Chené and Michael Chervin (Washington DC: The American Association for Adult and Continuing Education, 1991), v.

encourages learners to act collectively, and it targets ordinary citizens. Evaluating popular education programs in Latin America and Canada, Cunningham concludes that "popular education is a viable approach to critical pedagogy."[73] It is also "a viable approach" to adult peace education as it cuts across the education for criticality, nonviolence, and wholism.

Stemming from Freirean pedagogy, participatory action research (PAR) actively involves participants in the process of research, a salient contrast to traditional research, in which they play a passive role. But PAR is not just research; it emphasizes collective understanding of issues, an educational process itself, and taking action that leads to change.

To effectively create cultures of peace, popular peace education can take place in all settings of our lives, in families, in churches and communities, and in the mass media.[74] For instance, parents are the best peace educators of their children;[75] to teach nonviolence at home we can start with parents' awareness of nonviolence by initiating focus groups, such as "nonviolent parenting" in the church, the community, and other appropriate settings. By discussing issues and exploring alternatives, adult educators can help parents try nonviolence at home. Children learn remarkably from what their parents do. If parents deal violently with their conflicts with each other, their children, and others, children cannot learn anything different. If parents deal with conflicts sensitively and

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[73] Phyllis Cunningham, "From Freire to Feminism: The North American Experience With Critical Pedagogy." *Adult Education Quarterly* 42, no. 3 (1992): 184.

[74] See also Vasant Merchant, in "Getting to Peace--By Teaching Peace?" interviewed by Joan Wright, *Adult Learning* 3, no. 1 (1991): 18.

[75] Ibid.

kindly, children can acquire similar virtues and skills. There certainly are ways of consciously teaching children nonviolence.[76]

In addition to homes, two other loci for popular education are churches and communities. "Cultural circles" or discussion groups can be formed in churches, communities, grassroots organizations, the workplace, and among colleagues and friends. Through the process of posing critical questions to issues concerning group members, researching, and exchanging insights, group members can best educate themselves and sharpen their analysis of issues.

After the 9/11 tragedies, numerous peace groups burgeoned both on the local and international level. These peace groups provide educational programs to their members and to the community in general through lectures, seminars, retreats, demonstrations, teach-ins, and exchanging information and networking online. These programs include the effects of globalization, economic injustice, anti-war movements, and election registration, among others. Recently more and more groups have included inward dimension of spirituality in their peace struggles.

For instance, the DeKalb Interfaith Network for Peace and Justice, a local peace group in DeKalb, Illinois, which includes clergy and lay people from many churches, publishes a seasonal newsletter to discuss current issues, report news, and announce activities. They hold monthly strategizing committee meetings (open to all), and during the school year they have lectures or panel discussions on current issues, and also sponsor other peace groups' visiting programs or have joint program with the student peace group

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[76] Merchant, 18.

on the NIU campus. In addition, there are daily, frequent exchanges of information, such as news articles, discussions, and on-line activism through the internet. Together with peace groups in Rockford, Elgin, Fox Valley, Dupage County, Sterling, and Geneva, they form a the Coalition of Northern Illinois Peace Groups (NIPG), taking turns hosting seasonal retreats, another peace education opportunity.

A group of friends from the NIU Newman Center formed a book club. After reading *Hope Against Darkness* by Richard Rohr, they decided to host a monthly ecumenical prayer service for peace open to the local community. Such a service has been offered for more than four years.

These volunteers do not claim to be adult educators, but peace activists. Neither do adult educators consider popular peace education their job. However, adult educators can find their niche to proactively work for peace. Canadian adult educator Robin Neustaeter, a Mennonite, is such an example. After teaching an international course at Mount Saint Vincent University in Halifax, Nova Scotia, she volunteered to go to Kingston, Jamaica to do community peace education. Although people in the community believed that their city is "the most violent [one] in the world," she helped the community recognize its own peace assets.[77] Not only are our cities full of violence, but violence also prevails in our mass media.

The mass media has a powerful influence on people's lives; unfortunately it is now more used to influence violence than nonviolence, more used to transmit propaganda than to evoke a critical stance, and more used to promote sectarian perspectives than wholistic

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[77] Robin Neustaeter, "Community Peace Asset Mapping: Rereading Our World, Rereading Ourselves," in *Learning in Community*, eds. Laura Servage and Tara Fenwick (Edmonton, Alberta, Canada: University of Alberta), 743, paper presented in AERC 2007, Halifax, Nova Scotia, Canada.

ones. Finding ways to turn the tide, the mass media can be helpful in cultivating cultures of nonviolence. As Rose A. Dyson states, "The communication industry is the only instrument that has the capacity to educate on the scale needed and in the time available. For adult educators intent on greater public awareness on the whole host of pressing global issues, working with and within the mass media becomes essential."[78]

Benedicto R. Bacani notes, "the holistic character of peace education requires comprehensive programs in education, advocacy, action, and research on diverse fronts and levels."[79] In brief, in response to local, national, and international political, socio-economic, and environmental issues, adult educators can facilitate the collective process of understanding issues, choosing alternatives, and taking action. Working with community organizations, voluntary groups, or mass media and targeting different audiences, adult educators can promote nonviolence education within communities and in larger societies.

Implications for Future Research

The third set of implications consists of implications for future research. Several areas merit further research: pedagogy, adult educators' willingness to participate in peace education, funding, and influencing policies. First, each of these methods of achieving

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[78] Rose A. Dyson, "Adult Education and the Mass Media: Challenges for Peace and Nonviolence," *Adult Learning* 3, no. 1 (1991): 27.

[79] Benedicto R. Bacani, "Bridging Theory and Practice in Peace Education: The Notre Dame University Peace Experience," *Conflict Resolution Quarterly* 21, no. 4 (Summer 2004): 510.

peace--criticality, nonviolence, and wholism--requires further research. Although practical learning acquired by teaching can increase knowledge about the methods, intentional and focused empirical studies on their pedagogy, contents, and effects will help further development of the theory and practice of peace education. Of course, future research needed for peace education is not limited to the methods discussed in this dissertation.

Second, an investigation of adult educators' willingness to participate in peace education is necessary because in recent adult education history, there have been some peace initiatives, but these initiatives have not been continuous. The 1976 UNESCO Recommendation on the Development of Adult Education suggests that an aim of adult education is to promote "work for peace, international understanding and co-operation."[80] John Field documents attempts to provide peace classes in the 1980s focusing on nuclear-weapon issues, structural and physical violence, and "personal and interpersonal peace."[81] In 1983, as one of the activities of the Adult Education and Peace Network (AEPN) of the International Council for Adult Education (ICAE), close to a hundred adult educators from more than twenty countries gathered in Murikka, Finland to discuss "Preparation for Peace," the theme of the symposium. The discussions suggested that adult educators work to stop the arms race and redirect resources spent on weapons to education and human rights.[82] In a personal conversation, popular educator Larry Olds

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[80] Cited in Kekkonen, 2.

[81] John Field, "Peace Studies--a Report on Two Evening Classes," *Adult Education* 56, no. 2 (1983): 132.

[82] "A Declaration from 1983 Peace Symposium," *Convergence* 16, no. 3 (1983): 23.

said the ICAE's Adult Education and Peace Network did not last due to a lack of commitment.[83] In addition, in 1991, in *Adult Learning*, Cunningham challenged adult educators to engage in peace education.[84] In the same issue, seven North American educators interviewed about their views on adult education's responsibility for peace acknowledged such a responsibility.[85] In 2003, in response to the outbreak of the Iraq War, English adult educators also acknowledged their responsibility for peace education,[86] and in 2006, Australian adult educator Michael Newman echoed such a view in *Educating Defiance*.[87] Whenever there is crisis, nuclear proliferation in the 80s, the Gulf War in 1991, and the Iraq War since 2003, some adult educators become agitated and arise to appeal for peace education. But it is too late to start peace education when a war has begun. The prevention of war or of conditions threatening peace is the purpose of peace education, and such an education is a long-term endeavor. Even when there is a crisis, there is no consensus in the field that adult educators should participate in peace education. An investigation of adult educators' willingness and unwillingness to participate in peace education and their reasons for unwillingness can shed light on how to promote adult educators' interest or remove obstacles to their participation.

Third, both education and research need funds. Research on financial support for a wider scope of peace education and research on the local, national, or international level

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[83] Personal conversation with the author.

[84] Cunningham, "What's the Role of Adult Educators?" 15-16.

[85] Wright, "Getting to Peace--by Teaching Peace?" 17-19.

[86] "What Can We Do to Promote Peace and Conflict Resolution?" 7-9.

[87] Michael Newman, *Teaching Defiance* (San Fransciso: Jossey-Bass, 2006), 3.

can promote its development. For instance, such research can redirect unwisely or inefficiently used public funds or newly allocate funds through public recognition of the importance of peace education. In her article "Education Not Incarceration," Debbie A. Bell points out that during the past two decades, the expenditure for grade schools increased "33.4 percent," but the expenditure for incarceration during the same period increased "571.4 percent." At the same time, the number of people incarcerated quadrupled, but the number of students graduating from high schools decreased "2.7 percent."[88] The money spent for punishing people can be spent instead on critical, nonviolent, and wholistic education to try to prevent people from committing crimes or to help offenders and victims repair the impact of the crime. To redirect resources, adult educators need to influence political, socio-economic, or judicial policies and gradually turn the tide through research, education, and actions. For example, "the reparative board" that the Vermont judicial system has adopted illustrates such possibility. Instead of using the traditional "retributive model" that sends lawbreakers to jail, Vermont initiated a program, "the reparative board," on which volunteer citizens work out with offenders and victims ways to mend the damage that a given crime has caused to the victim or to the community. Mentoring programs have also been developed to continue helping offenders. Four years after its initiative, the skepticism from the criminal justice professionals dissipated, the program's budget increased, and its reputation won the Ford

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[88] Bell.

Foundation's Innovations in American Government Award.[89]

The fourth area that merits further research is how adult educators can influence policies. The answer involves not only pure research, but also actual action to develop possibilities so other adult educators can share the ideas and results. There are unlimited areas in our political and socio-economic systems in which adult educators can be creative, nonviolent, and wholistic catalysts to better our world.

In the academic division of labor, peace studies, as already indicated in chapter I, is a discipline separate from continuing adult education. Although peace studies involve both research and practice, the prevalence of violence, injustice, and inequality in human society creates a need greater than what is met by current peace study practioners and therefore requires additional avenues to promote cultures of peace. Using peace studies research and the expertise of adult education and its opportunities to be in contact with a broad stratum of adults, adult education is a good arena to promote peace. Peace education can be a new direction in which adult education can respond to the demand of current world situations. There is no substitute for the first step: starting to do it. "The costs of action are . . . a tiny fraction of the costs of inaction."[90] Now is the time when adult education can choose to be the "headlight" that "illuminates" the choice of the

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[89] David Osborne and Peter Plastrik, "Repairing the Social Fabric: In Vermont, Citizen Panels Decide How Offenders Should Make Amends," *The New Democrat*, 1 August 2000, http://www.ppionline.org/ndol.

[90] Sachs, *The End of Poverty*, 364.

future—peace. Adult education can have a wider sphere of influence to serve adults and the community than it has had up to now.

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APPENDIX A

A REVIEW OF MAJOR ADULT EDUCATION PUBLICATIONS FOR PEACE ARTICLES

Appendix A

A Review of Major Adult Education Publications for Peace Articles

Journal/Magazine	Period of Review	Sponsoring organization	Results: number of articles on peace
Adult Education Journal	1943-1950	American Association for Adult Education	18
Adult Education Bulletin (with Veterans Education Supplement)	1947-1950	The Dept. of Adult Education, the National Education Association of the United States	4
Adult Education	1950-1983	Adult Education Association of the United States of America (AEAUSA)	0
Adult Leadership	1952-1977	(AEAUSA)	0
Adult Literacy and Basic Education	1978-1990	AEAUSA The Association of Adult and Continuing Education	0
Adult Education Quarterly	1985-March 2005	The Association of Adult and Continuing Education (AAACE)	0
Convergence	1980-2007	International Council for Adult Education (ICAE)	14
Adult Learning Magazine (USA)	1989-2002	AAACE	7
Adult Basic Education	1991-2002	AAACE	0
Adults Learning Magazine (UK)	1994-2004	The National Institute of Adult and Continuing Education (England and Wales)	2

APPENDIX B

A REVIEW OF MAJOR ADULT EDUCATION GRADUATE PROGRAMS FOR PEACE CURRICULA

Appendix B

A Review of Major Adult Education Graduate Programs for Peace Curricula

Institution	Peace-related Courses	Dates of Course Offerings
University of Georgia	• Adult Education in Social Context	Spring 2003 Spring, Fall 2005 Fall 2006
	• Multicultural Issues in Adult Education	Spring 2003 Spring 2005 Spring, Fall 2006 Spring 2007
	• Critical Perspectives on Adult Education	Spring 2003 Spring 2005
	• Adult Education and Public Policy	Spring 2003, 2005, and 2006
	• Adult Education for Community Development	Spring 2003 and 2005 Fall 2006
	• Feminist Pedagogy	Spring 2003, 2005, and 2007 Spring 2007
	• International Adult education	
Pennsylvania State University	• Historical and Social Issues in Adult Education	Spring 2003 and 2005, 2007
	• Women and Minorities in Adult Education	Spring 2003, Fall 2007
	• Participatory Action Research	Spring 2005
	• Politics, language, and Pedagogy: Applying Paulo Freire Today	Spring 2005
University of Wyoming	• Educational Issues in Race, Class, and Gender	Spring 2003 Spring 2005
	• International Adult Education	Spring 2003 Spring 2005

APPENDIX C

CODING SAMPLES

Example One—A Coding Report

NVivo revision 1.1.127

Project: Violence User: Administrator Date: 11/15/2007 - 8:59:59 PM
DOCUMENT CODING REPORT

Document: Violence
Created: 5/31/2005 - 11:24:49 AM
Modified: 6/1/2005 - 11:42:57 AM
Description:
Violence

Node: structural violence
Passage 1 of 6 Section 1.1, Para 138, 2950 chars.

138: Razvi's (2004) research on rural women's socio-economic development and gender equality in Gujera, India provides unfortunately a good example to illustrate how social, cultural forces can contribute to latent violence that would oppress its members to the extent suffocating the subsistence and well beings of it members through various mechanisms, such as religious teaching, economic practices, education, and distribution of labor. Razvi documents how women's status in India had fallen from the equality between men and women in the Vedic time (1,500 1,000 B.C. onward) into a genderly, socially, and economically discriminated and segregated sector later when Brahmin promoted discriminatory views against women in various ways. These discriminatory views were induced through religious teachings, culturised attitudes, and values, which tightly conditions and controls women's thoughts and behaviors in their life worlds till present. As a result, increase abortion of female fetuses and firls' mortality are reported due to competing for limited resources. Significant gap between men and women in accessing education resources limits women's employment opportunity and the nature of work that women can do or allow to do, which leave women (74.2 % of them lives in rural areas) work unceasingly and stay in poverty. Their labor, contributions the the families and social economy were not recognized. Competing with limited resources increases abortion of female fetuses and girls' mortality. Significant gap of the access to education between male and female produces significant gap of literacy rate, 73.1 % for male and 48.6 % for female, while in majority of rural India, the gap is even wider. The limited access to education compounding limits women's opportunity for employment, and for the nature of work, such as informal work such as housework, contract/wage work or self-employment. Lacking of education also make these women more susceptible to exploitation. As a result, these women work unceasingly but their labors and contributions to their families and society have never been recognized. Razvi (2004) reports that some studies show that although women are conscious of their oppression, however, the fear of community "retaliation" silence these women. Yet In India, there are 74.2 % of women lives in rural areas. Feminists tend to assert the Patriarchal

domination of society are a deliberate act from the male. This perspective may not be all convincing to the majority of male population. However, even we set aside the "deliberated" perspective, we shall still be able to see it from the above illustration that the whole trickle down of these system does not produce a healthy, happy, and win-win society, which is composed only by men and women, and in which we can all live peacefully, lovingly, and comfortably. Razvi appeals a deconstruction of gender-biased reality to make empowerment possible.

Passage 2 of 6 Section 1.2, Paras 139 to 142, 4095 chars.

139: §3 Structural violence

140: Galtung (1975) analyzes 'structural violence" with the concepts of "exploitation," "penetration," "fragmentation," and "marginalization." (p. 264). Exploitation refers to any interaction relation that is based on vertical division of labor, and the net benefits of the interaction process are asymmetrically distributed. Penetration means that the exploiter is able to dominate the consciousness of the underdog on the level of a person or be able to establish a center in the periphery, a local bourgeoisie, when the relation is between countries. Fragmentation happens when the underdogs are separated from each other with little or virtually no room for bilateral interaction among themselves during the process of exploitation and penetration. Marginalizaiton is successfully inflicted on the disadvantaged when the exploiter form and tie together their patterns of multilateral interaction and organization, constitute themselves of first class citizens, and make the others the second-class citizens or countries (p. 264-265).

141:

142: Galtung (1975) takes a very critical stance to the current social science research. He contends that the elements of "structural violence" present in the current social science research methodology. The social science researchers gather raw data from the researched, analyze, process the data, write up research papers and articles, get them published or get their career advanced. The researcher becomes the experts on those people; there also are interests such as lecture fees, salary, power, and prestige. In the worst scenario the researcher is rewarded handsomely by people higher above him or by powerful organizations for the intent of continued repression. These constitute exploitation. In the sense of penetration, social science research often is conducted as if the researcher knows better than the researched on the matter of the researched, as if the consciousness of the researched is superceded by that of the researcher. Some frequently used techniques in social science, such as simple random sampling or replication are operated under the assumption of fragmentation, that people are least contaminated when they are fragmented. Marginalization the researched do not have a say to the use of the findings. Having stated the above Galtung appeals for a non-violent alternative to conduct social science research in general and peace research in particular. This non-violent alternative comprises first and foremost the change of researcher's mentality. That is not to "research on people but together with people; not to act as a stimulus and registrar of response, but to enter dialectically, in a dialogue with the researched" (p. 273). See the researched as part of the research team, and involve their participation in the very beginning of the research on the issue under exploration that is related to their

lives. In this sense, research is understood as one way to induce the formation of consciousness and equity (verses exploitation) is understood as the structure by which the benefit of consciousness formation can be shared. This suggests an interactive and communicative way of doing research with the researched to the extent that the researcher would "experiencing the dynamism of the social reality together with those formally regarded as researched upon, internalizing it in oneself and joining together in reporting what took place" (p. 274). In the alternative, the report should be presented to the population concerned and "have it freely and openly discussed" (p. 275). Galtung hopes that even though one is not willing to adopt completely the suggested alternative, one will see the truth of the conventional methodology as "scientifically biased and politically loaded" (p. 276). Ends can never justify the ends. Galtung suggests, ideally, hope that "political participation could be the object of scientific investigation, self-analysis, an an open non-manipulative manner," (p. 278) and there is no better place for the researcher to start than to start with oneself.

143:

Passage 3 of 6 Section 1.2, Para 146, 168 chars.

146: Galtung (1994) relates poverty to health and violence, yet in order to solve widespread poverty actually need to change the power structure possessed by the affluent.

Passage 4 of 6 Section 1.2, Paras 188 to 189, 1389 chars.

188: Brand-Jacobsen (2002) defines structural violence as "the violence built into the very social, political and economic systems that govern societies, states and the world. It is different allocation of goods, resources, opportunities, between different groups, classes, genders, nationalities, etc. because of the structure governing their relationship" (p. 17). Brand-Jacobsen (2002) points out, comparing to direct violence, structural violence is far more difficult to understand and recognize, but its effects is far more devastating and destructive between the two form of violence. (Many writers hold similar view, such as Galtung, 1975, Christie, Wagner, & Winter, 2001). Structural violence is like bottom of the nine-tenths of an iceberg, while direct violence is the tip that juts out above the waterline.

189: "The approximately 30million people killed each year from hunger are only one of the several extreme expressions of structural violence. The US $ 1 trillion spent each year on the production of armaments and weapons (the equivalent of US $2 million per minute), instead of schools, health, nutrition, social infrastructure and development, is itself the result of a structure of violence (and clear political decisions by corporations and government) which favours the production of instruments of death over investment in the creation of improvement of life" (p. 18)

190:

Passage 5 of 6 Section 1.4, Para 215, 329 chars.

215: In many parts of the world, residents of those areas were never get to enjoy the beautiful produces that grows in their area; in fact, many of them starved, while these beautiful produces are shipped overseas to exchange foreign currencies to pay their national debts. Thai's rice and Vietnam's banana are examples (Hanh, 1993).

NVivo revision 1.1.127 Licensee: Tecra 8000 User

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DOCUMENT CODING REPORT

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Created: 5/31/2005 - 11:24:49 AM
Modified: 6/1/2005 - 11:42:57 AM
Description:
Violence

Node: structural violence
Passage 1 of 6 Section 1.1, Para 138, 2950 chars.

138: Razvi's (2004) research on rural women's socio-economic development and gender equality in Gujera, India provides unfortunately a good example to illustrate how social, cultural forces can contribute to latent violence that would oppress its members to the extent suffocating the subsistence and well beings of it members through various mechanisms, such as religious teaching, economic practices, education, and distribution of labor. Razvi documents how women's status in India had fallen from the equality between men and women in the Vedic time (1,500 1,000 B.C. onward) into a genderly, socially, and economically discriminated and segregated sector later when Brahmin promoted discriminatory views against women in various ways. These discriminatory views were induced through religious teachings, culturised attitudes, and values, which tightly conditions and controls women's thoughts and behaviors in their life worlds till present. As a result, increase abortion of female fetuses and firls' mortality are reported due to competing for limited resources. Significant gap between men and women in accessing education resources limits women's employment opportunity and the nature of work that women can do or allow to do, which leave women (74.2 % of them lives in rural areas) work unceasingly and stay in poverty. Their labor, contributions the the families and social economy were not recognized. Competing with limited resources increases abortion of female fetuses and girls' mortality. Significant gap of the access to education between male and female produces significant gap of literacy rate, 73.1 % for male and 48.6 % for female, while in majority of rural India, the gap is even wider. The limited access to education compounding limits women's opportunity for employment, and for the nature of work, such as informal work such as housework, contract/wage work or self-employment. Lacking of education also make these women more susceptible to exploitation. As a result, these women work unceasingly but their labors and contributions to their families and society have never been recognized. Razvi (2004) reports that some studies show that although women are conscious of their oppression, however, the fear of community "retaliation" silence these women. Yet In India, there are 74.2 % of women lives in rural areas. Feminists tend to assert the Patriarchal domination of society are a deliberate act from the male. This perspective may not be all convincing to the majority of male population. However, even we set aside the "deliberated" perspective, we shall still be able to see it from the above illustration that the whole trickle down of these system does not produce a healthy, happy, and win-win society, which is composed only by men and women, and in which we

can all live peacefully, lovingly, and comfortably. Razvi appeals a deconstruction of gender-biased reality to make empowerment possible.

Passage 2 of 6 Section 1.2, Paras 139 to 142, 4095 chars.

139: §3 ***Structural violence***

140: Galtung (1975) analyzes 'structural violence" with the concepts of "exploitation," "penetration," "fragmentation," and "marginalization." (p. 264). *Exploitation* refers to any interaction relation that is based on vertical division of labor, and the net benefits of the interaction process are asymmetrically distributed. *Penetration* means that the exploiter is able to dominate the consciousness of the underdog on the level of a person or be able to establish a center in the periphery, a local bourgeoisie, when the relation is between countries. *Fragmentation* happens when the underdogs are separated from each other with little or virtually no room for bilateral interaction among themselves during the process of exploitation and penetration. Marginalizaiton is successfully inflicted on the disadvantaged when the exploiter form and tie together their patterns of multilateral interaction and organization, constitute themselves of first class citizens, and make the others the second-class citizens or countries (p. 264-265).

141:

142: Galtung (1975) takes a very critical stance to the current social science research. He contends that the elements of "structural violence" present in the current social science research methodology. The social science researchers gather raw data from the researched, analyze, process the data, write up research papers and articles, get them published or get their career advanced. The researcher becomes the experts on those people; there also are interests such as lecture fees, salary, power, and prestige. In the worst scenario the researcher is rewarded handsomely by people higher above him or by powerful organizations for the intent of continued repression. These constitute exploitation. In the sense of penetration, social science research often is conducted as if the researcher knows better than the researched on the matter of the researched, as if the consciousness of the researched is superceded by that of the researcher. Some frequently used techniques in social science, such as simple random sampling or replication are operated under the assumption of fragmentation, that people are least contaminated when they are fragmented. Marginalization the researched do not have a say to the use of the findings. Having stated the above Galtung appeals for a non-violent alternative to conduct social science research in general and peace research in particular. This non-violent alternative comprises first and foremost the change of researcher's mentality. That is not to "research *on* people but together *with* people; not to act as a stimulus and registrar of response, but to enter dialectically, in a dialogue with the researched" (p. 273). See the researched as part of the research team, and involve their participation in the very beginning of the research on the issue under exploration that is related to their lives. In this sense, research is understood as one way to induce the formation of consciousness and equity (verses exploitation) is understood as the structure by which the benefit of consciousness formation can be shared. This suggests an interactive and communicative way of doing research with the researched to the extent that the researcher would "experiencing the dynamism of the social reality together with those formally regarded as researched upon, internalizing it in oneself and joining together in reporting what took place" (p. 274). In the alternative, the report should be presented to the population concerned and "have it freely and openly discussed" (p. 275). Galtung hopes that even though one is not willing to adopt completely the

suggested alternative, one will see the truth of the conventional methodology as "scientifically biased and politically loaded" (p. 276). Ends can never justify the ends. Galtung suggests, ideally, hope that "political participation could be the object of scientific investigation, self-analysis, an an open non-manipulative manner," (p. 278) and there is no better place for the researcher to start than to start with oneself.

143:

Passage 3 of 6 Section 1.2, Para 146, 168 chars.

146: Galtung (1994) relates poverty to health and violence, yet in order to solve widespread poverty actually need to change the power structure possessed by the affluent.

Passage 4 of 6 Section 1.2, Paras 188 to 189, 1389 chars.

188: Brand-Jacobsen (2002) defines structural violence as "the violence built into the very social, political and economic systems that govern societies, states and the world. It is different allocation of goods, resources, opportunities, between different groups, classes, genders, nationalities, etc. because of the structure governing their relationship" (p. 17). Brand-Jacobsen (2002) points out, comparing to direct violence, structural violence is far more difficult to understand and recognize, but its effects is far more devastating and destructive between the two form of violence. (Many writers hold similar view, such as Galtung, 1975, Christie, Wagner, & Winter, 2001). Structural violence is like bottom of the nine-tenths of an iceberg, while direct violence is the tip that juts out above the waterline.

189: "The approximately 30million people killed each year from hunger are only one of the several extreme expressions of structural violence. The US $ 1 trillion spent each year on the production of armaments and weapons (the equivalent of US $2 million per minute), instead of schools, health, nutrition, social infrastructure and development, is itself the result of a structure of violence (and clear political decisions by corporations and government) which favours the production of instruments of death over investment in the creation of improvement of life" (p. 18)

190:

Passage 5 of 6 Section 1.4, Para 215, 329 chars.

215: In many parts of the world, residents of those areas were never get to enjoy the beautiful produces that grows in their area; in fact, many of them starved, while these beautiful produces are shipped overseas to exchange foreign currencies to pay their national debts. Thai's rice and